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(44 C.)

AELIAN

ON THE CHARACTERISTICS
OF ANIMALS

I

BOOKS I—V

TO
A. S. F. G.

²⁰
AELIAN
ON THE CHARACTERISTICS
OF ANIMALS

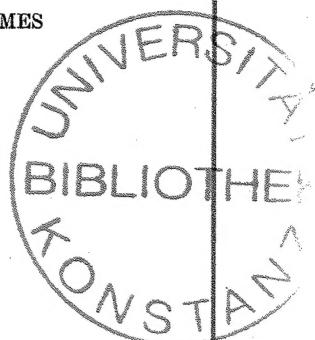
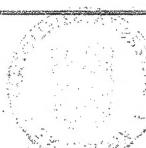
WITH AN ENGLISH TRANSLATION BY
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+ a ³ IN THREE VOLUMES
I

BOOKS I—V



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PREFACE

NINETY-THREE years have elapsed since Aelian's *De natura animalium* was edited for the Teubner series by Rudolf Hercher. His text was a revision of that which he had published six years earlier, in 1858, in the Didot series. Both these books have long been out of print and almost unobtainable. In one respect the Teubner edition is inferior to its predecessor, since the editor gives no more than a bare 'Index mutationum praeter codices factarum' without specifying which 'codices' he has used, and those who are concerned to know how he explains or defends some of his frequent desertions of the manuscripts must still turn to the preface and the 'Adnotatio critica' of the Didot edition. It was Hercher's service to have detected the prevalence of glosses and interpolations, although in expelling them he is conscious that some will think that he has exceeded all bounds (Didot ed., *Praef.* p. ii). The text here printed is substantially that of Hercher's edition of 1864, and divergences from it are shewn in the critical notes, which lay no claim to be exhaustive. In 1902 E. L. De Stefani made a survey of the manuscripts in Continental libraries¹ and

¹ The British Museum Burney MS 80 contains only excerpts in a 16th-cent. hand; there is no MS of the *NA* in Bodley or in the Cambridge University Library, and I have not sought farther afield.

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established their relations. It is to be regretted that no one has yet come forward to complete the task which he began and to provide a fresh text, with an adequate critical apparatus.

In rendering the names of Aelian's birds and fishes I have taken as my guides the two *Glossaries* of Sir D'Arcy Thompson, one of *Greek Birds* (2nd ed., 1936), the other of *Greek Fishes* (1947.) Botanical terms are those given on the authority of Sir William Thiselton-Dyer in the ninth edition of Liddell and Scott's *Greek Lexicon*. In identifying Aelian's reptiles and insects the various articles contributed, jointly or separately, by H. Gossen and A. Steier, by M. Wellmann and others to Pauly-Wissowa's *Real-Encyklopädie* have been of service. In 1935 Gossen published a systematic catalogue of all Aelian's animals, and perhaps I shall be blamed for not following him more often than I have done. In determining the modern equivalents and the scientific nomenclature of the fauna and flora of Ancient Greece the oracles do not always speak with one voice, and the best that a layman can hope for is that, when two or more interpretations have presented themselves, the result of his choice may be judged, if not correct, at any rate excusable.

My thanks are due to those who have kindly solved for me various problems that arose in the course of my work: to Professor H. W. Bailey, Professor W. I. B. Beveridge, Professor F. E. Fritsch (†), Dr. D. A. Parry, Dr. M. G. M. Pryor, Dr. G. Salt, Mr. A. F. Huxley, Mr. J. E. Raven. But my heaviest obligations are to Mr. A. S. F. Gow, who read considerable portions of my translation in typescript, saved me from more blunders than I care

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to think of, and besides improving my English offered a number of corrections to the Greek text which I have gladly and gratefully adopted. The Syndics of the Cambridge University Press have courteously allowed me to reproduce two passages from an edition of Nicander published by them in 1953.

A. F. S.

Cambridge,
1957.

INTRODUCTION

Life

THE life of Aelian has been sketched by his contemporary Flavius Philostratus (2nd–3rd cent. A.D.) in his *Lives of the Sophists* (2. 31), and he is the subject of a brief notice in 'Suidas.' Claudius Aelianus was born at Praeneste about the year A.D. 170. He came of *libertus* stock and assumed the name of Claudius. At Rome he studied under Pausanias of Caesarea, a noted rhetorician and pupil of Herodes Atticus for whom Aelian reserved his chief admiration. Although a Roman, as he himself is proud to assert (*VH* 12. 25; 14. 45), he obtained such a mastery of the Attic idiom that he came to be known as 'the honey-tongued or honey-voiced,' while his success as a declaimer was rewarded by the bestowal of the title of *Sophist*. (By the end of the second century the term had ceased to bear any philosophical implications and had come to denote one who taught or practised rhetoric.) Nevertheless, mistrusting, it may be, his ability to maintain his hold over pupils and audiences—for the demands on a successful rhetorician were heavy—he devoted himself to the writing of 'history' ($\tauῷ ἔνγγράφειν ἐπέθετο$, Phil.). He held the office of *ἀρχιερεύς* presumably at Praeneste, but the greater part of his time must have been spent in Rome, where he had access to libraries and enjoyed the patronage of

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the empress Julia Domna, who had gathered around her on the Palatine a circle of learned men that included Oppian, Serenus Sammonicus, Galen, Philostratus, and others who figure in the *Deipnosophists* of Athenaeus.¹ It was his boast that he had never been outside Italy, had never been aboard a ship, and knew nothing of the sea—statements which most readers will find no difficulty in accepting.² He was over sixty years of age when he died, unmarried.

Works

Besides the *De natura animalium* (to give it the name by which it is commonly referred to) two other works by Aelian have survived—*Ἐπιστολαὶ ἀγροκατιαὶ*, a literary exercise in the form of twenty-four letters, vignettes of life in the country, some with an erotic motive; and *Ποικιλὴ ἱστορία (Varia historia)* in fourteen books, beginning with some chapters on natural history, but consisting in the main of anecdotes historical and biographical, with excursions into mythology, and a variety of other topics. The greater part as we have it seems to be from the hand of an epitomator. It resembles the *De natura animalium* in its deliberate avoidance of any systematic order. Fragments of two treatises, *Περὶ προνοίας* and *Περὶ θειῶν ἐναργειῶν* have been

¹ J. Bidez in *Camb. Anc. Hist.* 12. 613; see also Wellmann in *Hermes* 51. 1.

² The words ἐθεασάμην ἐν τῇ πόλει τῇ Ἀλεξανδρέων (*NA* 11. 40) occur in a chapter borrowed wholly from Apion, and Wellmann (*RE* 1. 486) considers that Aelian is simply transcribing his authority. M. Croiset (*Hist. de la lit. gr.* 5. 774) demurs to this view; his explanation seems to me unconvincing.

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preserved, most of them in ‘Suidas.’ So far as we can judge they were collections of stories illustrating heaven’s retribution on unbelievers. Aelian has some bitter words for the scepticism of the Epicureans. A bare mention is enough for two sets of epigrams inscribed ἐνεκ’ Αἰλιανοῦ, on ‘herms’ of Homer and Menander which are supposed to have stood in Aelian’s house at Rome.¹

The *De natura animalium* is a miscellany of facts, genuine or supposed, gleaned by Aelian from earlier and contemporary Greek writers (no Latin writer is once named) and to a limited extent from his own observation to illustrate the habits of the animal world. We are of course prepared to encounter much that modern science rejects, but the general tone with its search after the picturesque, the startling, even the miraculous, would justify us in ranking Aelian with the Paradoxographers rather than with the sober exponents of Natural History. Mythology, mariners’ yarns, vulgar superstitions, the ascertained facts of nature—all serve to adorn a tale and, on occasion, to point a moral. His religion is the popular Stoicism of the age: Aelian repeatedly affirms his belief in the gods and in divine Providence; the wisdom and beneficence of Nature are held up to veneration; the folly and selfishness of man are contrasted with the untaught virtues of the animal world. Some animals, to be sure, have their failings, but he chooses rather to dwell upon their good qualities, devotion, courage, self-sacrifice, gratitude. Again, animals are guided by Reason, and from them we may learn contentment, control

¹ See G. Kaibel, ed., *Epigrammata Graeca ex lapidibus collecta* (Berol. 1878), nos. 1084–5.

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of the passions, and calm in the face of death. Suicide is commended as an escape from the ills of life, and riches are to be despised. Aelian's Stoicism hardly goes below the surface. His primary object is to entertain and while so doing to convey instruction in the most agreeable form. He was among the first to break away from the age-long tradition of the periodic structure of sentences, at least for works of a serious nature, and to affect a simpler prose of short, co-ordinated, sometimes paratactic, clauses. In this and in the rich variety of topics and in a certain fondness for piquant, not to say earthy, stories from the life of men and of animals one may trace the influence of the Milesian Tales. Unfettered by any canons of style or language, picaresque, and sometimes gross, they pandered to popular taste. To adopt their technique while refining the style and imparting a moral flavour to his narratives may well have seemed to Aelian a sure way of gaining a like popularity with educated readers.¹ Some might find fault with his random and piece-meal handling of his theme—of that he is well aware, and in the *Epilogue* he defends himself with the plea that a frequent change of topic helps to maintain the reader's interest and saves him from boredom. But as to the permanent value of his work he has no misgivings, and since Philostratus informs us that his writings were much admired, we may assume that they appealed to cultivated circles in a way that the voluminous and possibly arid compilations of grammarians did not.

¹ See W. Schmid, *Der Atticismus*, 3. 7 ff.

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Sources

The principal sources of the *De natura animalium* have been investigated by Max Wellmann and Rudolf Keydell in a series of articles which appeared in the journal *Hermes* between the years 1891 and 1937. Here it will be enough to state their conclusions and to indicate some of the reasons for them.

That the name of Aristotle should occur over fifty times in a work professing to deal with animals will surprise no one. Yet it is certain that Aelian knew Aristotle only at second hand through the epitome of his zoological works made by Aristophanes of Byzantium (3rd/2nd cent. B.C.). Even so there is little enough of genuine descriptive zoology, and it was not in any purely zoological work that Aelian found his chief inspiration and guide. It is noticeable how often his statements regarding the names, habits, and characteristics of animals reflect in their manner of presentation, their content and style, the comments of scholiasts and writers like Athenaeus, Clement of Alexandria, and Pollux, who took their materials from grammarians. It became a mannerism with the scholars of Alexandria to cite Homer whenever it was possible, and Aelian follows the fashion, less (so it would seem) with an aim to establishing some fact of natural history than to proving Homer's knowledge of the science. Specimens of grammarian's lore meet us in the excursions into etymology and lexicography, in the myths and proverbs relating to animals, with their illustrations from dramatists and poets, and in a wealth of other matter which a professed zoologist would disregard as being irrelevant. Aelian is not, like Athenaeus,

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scrupulous in always naming his authorities, as we shall see later, but from parallel passages in other writers ranging from Plutarch and Athenaeus down to the *Geoponica* (5th cent. A.D.) in which Pamphilus is expressly named as being the source, Wellmann concludes that the pattern and the chief source for Aelian was Pamphilus of Alexandria. He in his turn had based his work upon that most voluminous of grammarians Didymus, nicknamed *Χαλκέντερος*, excerpting and abridging into one work a number of separate treatises by his forerunner.¹ The title of the work is given by 'Suidas' as *Λειμών*, and he adds *ἔστι δὲ ποικίλων περιοχή*. It must have been a miscellany of ample scope embracing mythology, natural history, and *paradoxa* or 'tales of wonder, historical and biographical notices, all derived from earlier Greek literature. In a number of places Aelian has grouped together, more or less closely, chapters derived from one and the same authority: thus, 12. 16–20 come from Democritus; 4. 19, 21, 26–7, 32, 36, 41, 46, 52 from Ctesias; 16. 2–22 from Megasthenes; 17. 31–4 from Amyntas. From this it would seem that his exemplar was arranged partly by animals and partly by authors.

Aelian has given us accounts of over one hundred birds. Many of his accounts correspond with those which we find in Athenaeus (9. 387f-397c), but since Aelian is generally more detailed, the resemblances are to be traced to the use of a common source. For Athenaeus the principal authority on birds was 'that best of all ancient ornithologists, Alexander the

¹ Wellmann detects a hidden allusion to its title in some words of Aelian's *Epilogue*, οἷονει λειμῶνά τινα ἡ στέφανον ἀνθίνω δεῖν τήνδε . . . διαπλέξαι τὴν συγγραφήν.

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Myndian,¹ whom he cites more often than any other writer on natural history, Aristotle alone excepted, viz. thirteen times in Book IX and four times elsewhere. Photius describes him as having collected 'a multitude of marvellous, even incredible, tales from earlier writers touching animals, trees, places, rivers, plants, and the like.'² Aelian names him five times, and in a chapter (3. 23) relating to storks and their transformation into human beings takes occasion to praise his knowledge and to express his own belief in the story. It is not stretching probability to see in Alexander the source for Aelian's accounts of similar transformations (e.g. 1. 1; 5. 1; 15. 29), and for much besides, whether of fact or fable, regarding birds, their assignment to special gods (1. 48; 2. 32; 4. 29; 10. 34-5; 12. 4; and cp. Ath. 9.388A), their significance as omens (3. 9; 10. 34, 37; and cp. Plut. *Marius* 17, Artem. *Oneir.* 2. 66). Nevertheless since Athenaeus and Aelian concur in misrepresenting him on the spelling of *σκώψ*, it may be questioned whether they had direct access to his writings and whether their common error is not due to Pamphilus; see note on Ael. 15. 28. In his description of the *κατώβλεπον* (7. 5) Aelian differs from the account given by Alexander in Ath. 5. 221b.

Among ancient writers who treated of poisons and their antidotes the principal authority was Apollodorus (3rd cent. B.C.). Two of his works, or the essence of them, survive in the poems of Nicander. But though Aelian on seven occasions adduces Nicander as witness, there are discrepancies which

¹ D. W. Thompson, *Glossary of Greek birds*, p. vi.

² Fragments collected by Wellmann in *Hermes* 26. 546-55.

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preclude the idea of a direct use of the poet. There are however indications that Aelian and the scholia to Nicander drew from a common source. Aelian states (9. 26) that the Agnus-castus, an antidote to snakebites, was used at the Thesmophoria to ensure chastity: the same note occurs in Σ Nic. *Th.* 71. In 9. 20 Aelian states on the authority of 'Aristotle' (*Mirab.* 841 a 27) that the 'Pontic stone' if burnt expels snakes: Σ Nic. *Th.* 45 cite the same passage. In 6. 51 'Sostratus,' we are told, 'describes the Dipsas as *white*.' Here Aelian has forsaken Apollodorus-Nicander, who had written (*Th.* 337) $\delta\piο\zeta\phi\epsilon\sigma\sigma\alpha$ $\mu\epsilon\lambda\alpha\iota\epsilon\tau\alpha\iota$, and he then proceeds to tell the myth of the Dipsas and the Ass, adding that it has been treated by Sophocles (and other poets): Σ Nic. *Th.* 343 state specifically 'Sophocles $\epsilon\nu$ Κωφοῖς.' (Clearly Σ did not borrow from Aelian.) The story of the Beaver and its self-mutilation is told by Aelian (6. 34); it is mentioned in Σ Nic. *Th.* 565, and Sostratus is named as the authority for it. From Ael. 4. 51 and 6. 37 we learn the difference between $\delta\sigma\tau\alpha\sigma$ and $\mu\omega\psi$: according to Σ Ap. Rh. 1. 1265 and Σ Theoc. 6. 28 the distinction was first noted by Sostratus, though Aelian is the first to mention it. It seems then that Sostratus in his two works $\Pi\epsilon\iota$ $\beta\lambda\eta\tau\alpha\iota$ \kai $\delta\alpha\kappa\epsilon\tau\alpha\iota$ and $\Pi\epsilon\iota$ $\zeta\phi\omega\iota$ treated of insects as well as the lower animals and snakes. As a zoologist his reputation stood next to Aristotle, and we are justified in assuming that both for Aelian and for the scholiast on Nicander he was the source for more than they have openly acknowledged, in the case of Aelian for 1. 20-22; 6. 36-8; 9. 39; 10. 44; 12. 8.

Aelian has much to tell us of elephants, both

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those of Libya and of India. Like Pliny (*HN* 8. 1-34) before him and like Plutarch in his *De sollertia animalium*, Aelian has drawn extensively upon Juba II, King of Mauretania (c. 50 B.C.-c. A.D. 23). He was the first to maintain that the elephant's tusks are *horns* and not *teeth*, and Aelian follows him (8. 10; 11. 15; 14. 5). And since we learn from Pliny (*HN* 5. 16) that he wrote about the Atlas mountains and their forests, he is a likely source for all that Aelian relates touching Mauretania, its people, and its animals. The chapters on pearls (15. 8) and on Indian ants (16. 15) are to be traced to Juba's work *De expeditione Arabica*.

The knowledge which Aelian displays of Egypt and its topography, its local traditions, customs, and religious beliefs, especially those relating to birds and animals, can come only from a writer well acquainted with the land and its people. We are given mystical and mythological reasons for the reverence or detestation in which certain creatures are held (10. 19, 21, 46); there are tales of wonder ranging from the merely curious to the impossible; quotations from Homer are introduced into chapters on Egyptian religion. The pattern fits Apion (1st cent. A.D.). Born in the Great Oasis, he became head of the Alexandrian school, was a Homeric scholar and a pretender to omniscience. His *Aegyptiaca* was a compilation dealing with the history and the marvels of Egypt and was based upon earlier writers with additions from his own experience. One such there is which 'every schoolboy knows,' the story of Androcles and the Lion (Ael. 7. 48).¹ Chapters on

¹ A. Gellius 5. 14 [Apion] *Hoc . . . ipsum sese in urbe Roma vidisse oculis suis confirmat.*

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Ael. 9. 35	depth of the sea	Opp. 1. 83-92
38	fish in the depths	145-54
36	Exocoetus	155-67
41	Mussels	174-8
2. 15	Pilot-fish	186-211
17	Remora	212-43
9. 43	Crabs	285-304
45	Octopus and fruit-trees	308-11
47	Sea-urchin	318-19
7. 31	Hermit-crabs	320-37
9. 34	Nautilus	338-59
49	Sea-monsters	360-72
1. 55	Sharks	373-82
9. 50	Sea-calf, Whale, Sea	398-408
52	Flying fishes	427-37
53	fish gregarious	440-45
57	fish in winter and spring	446-72
63	generation of fish	473-501
6. 28	generation of Octopus	536-53
9. 66	Moray and Viper	554-79
10. 2	period of procreation	584-90
4. 9	migration to the Euxine	598-611
10. 8	Dolphin and young	660-85
1. 17	Dog-fish and young	734-41
16	'Blue-fish' and young	747-55
2. 22	Sprats	767-97

In three of the above passages there can be little doubt that Aelian has paraphrased Oppian: compare

Ael. 9. 38 with Opp. 1. 145-52	
50	398-408
52	427-37.

In both we find the same fishes in the same order, and, what is most significant, since a prose-writer is not bound by the exigencies of metre, the same use now of the singular, now of the plural. These three chapters cannot be separated from the other fourteen, so that it is at least likely that they too are paraphrases of Oppian. Of the remaining nine

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passages some may have been derived from Oppian, others more probably from a common source.

One such source was Leonidas of Byzantium.¹ From him Aelian derived the story of the friendship between a boy and a dolphin at Poroselene (2. 6), which recurs in Oppian (5. 448-518). In 2. 8 Aelian tells how dolphins help men in the catching of other fish, and a similar account is given by Oppian (5. 425-47): it is probable that both drew upon Leonidas. A comparison of Aelian's two chapters on poisonous fishes, 2. 44 and 50 (where Leonidas is named), with Opp. 2. 422-505 points certainly to him as their common source. Other passages indicate despite differences that both made use of the same authority, whether Leonidas or some other: compare

Ael. 1. 4	with Opp. 3. 323-6
5 (<i>τρώκτης</i>)	144-8 (<i>ἀμία</i>)
19	2. 141-66
27	241-6
30	128-40.

The researches of Leonidas extended as far as the Red Sea (Ael. 3. 18). For information on fishes in western waters Aelian relied upon one Demostratus, who differs from Leonidas in being independent of any Aristotelian tradition and in concentrating upon paradoxa. To him Wellmann would attribute the accounts contained in Ael. 13. 23; 15. 9, 12; per-

¹ Keydell (*Hermes* 72. 430 ff.) puts the date of Leonidas in the 2nd cent. A.D. Leonidas is reported as having himself seen the boy and dolphin; Pausanias (3. 25. 7) also was a witness, and Oppian says that the memory of the event is still fresh, for it happened 'not long ago but in our own generation,' the last quarter of the 2nd century. Granting that it is incredible that the boy rode upon the dolphin, the rest of the tale may well be true.

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S	Vindobonensis med. gr. 7	s. xv
V	Parisiensis suppl. gr. 352 [formerly Vat. gr. 997]	s. xiii
W	Vindobonensis med. gr. 51	s. xiv

From these De Stefani selected seven only as possessing value for the constitution of the text, viz. A, F, H, L, P, V, and W, the remainder being copies of one or other of those seven.

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- 1556 C. Gesner (Zurich, F°). Ed. pr.
- 1611 P. Gillius and C. Gesner (Geneva, 16°).
- 1744 Abraham Gronovius (London, 4°).
- 1784 J. E. G. Schneider (Leipzig, 8°).
- 1832 C. F. W. Jacobs (Jena, 8°).
- 1858 R. Hercher (Didot, Paris, la. 8°).
- 1864 R. Hercher (Teubner, Leipzig, 8°).

Gesner provided a parallel Latin translation which was later revised by A. Gronovius and was reprinted in all editions down to 1858. The only translation into a modern language that I know of (but have not seen) is the German version by Jacobs (Stuttgart, 1839-42). Gossen in 1935 announced that he had ready for press a fresh translation equipped with full notes, indexes, etc., but I have not been able to trace it.

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Leonidas von Byzanz und Demostratos. *Ib.* 30 (1895) 161.

Aegyptisches. *Ib.* 31 (1896) 221.

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In addition to the works named in the Preface, I should mention:

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Abbreviations used in the critical notes.

Cas[aubon, I.]	Oud[endorp, F. van]
Ges[ner, C.]	Schn[eider, J. G.]
Gill[ius, P.]	OSchn[eider, Otto]
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AELIAN
ON THE CHARACTERISTICS
OF ANIMALS

VOL. I.

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ΑΙΛΙΑΝΟΥ
ΠΕΡΙ ΖΩΩΝ ΙΔΙΟΤΗΤΟΣ

ΠΡΟΟΙΜΙΟΝ

"Ανθρωπον μὲν εἶναι σοφὸν καὶ δίκαιον καὶ τῶν οἰκείων παιδῶν προμηθέστατον, καὶ τῶν γενναμένων ποιεῖσθαι τὴν προσήκουσαν φροντίδα, καὶ τροφὴν ἔαντῷ μαστεύειν καὶ ἐπιβούλας φυλάττεσθαι καὶ τὰ λοιπά ὅσα αὐτῷ σύνεστι δῶρα φύσεως, παράδοξον ἵσως οὐδέν· καὶ γὰρ λόγου μετεύληχεν ἀνθρωπος τοῦ πάντων τιμιωτάτου, καὶ λογισμοῦ ἡξίωται, ὅσπερ οὖν ἔστι πολυναρκέστατός τε καὶ πολυωφελέστατος· ἀλλὰ καὶ θεοὺς αἰδεῖσθαι οἶδε καὶ σέβειν. τὸ δὲ καὶ τοὺς ἀλόγους μετεῖναι τινῶς ἀρετῆς κατὰ φύσιν,¹ καὶ πολλὰ τῶν ἀνθρωπίνων πλεονεκτήματων καὶ θαυμαστὰ ἔχειν συγκεκληρωμένα, τούτῳ ἥδη μέγα. καὶ εἰδέναι γε μὴ ῥᾳθύμως τὰ προσόντα αὐτῶν ἰδίᾳ ἔκαστω, καὶ ὅπως ἐσπουδάσθῃ οὐ μέντον τῶν ἀνθρώπων καὶ *τὰ*² τῶν ἀλλων ζώων, εἴη ἀν τινος πεπαιδευμένης φρενὸς καὶ μαθούσης πολλά. ὡς μὲν οὖν καὶ ἐτέροις ὑπὲρ τούτων ἐσπουδασται, καλῶς οἶδα· ἐγὼ δὲ [ἔμαυτῷ]³ ταῦτα ὅσα οἶόν τε ἦν ἀθροίσας καὶ περιβαλῶν αὐτοῖς τὴν συνήθη λέξιν, κειμῆλιον οὐκ

¹ φύσιν καὶ εἰ μὴ κατὰ τὴν οἰκείαν κρίσιν.

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PROLOGUE

THERE is perhaps nothing extraordinary in the fact that man is wise and just, takes great care to provide for his own children, shows due consideration for his parents, seeks sustenance for himself, protects himself against plots, and possesses all the other gifts of nature which are his. For man has been endowed with speech, of all things the most precious, and has been granted reason, which is of the greatest help and use. Moreover, he knows how to reverence and worship the gods. But that dumb animals should by nature possess some good quality and should have many of man's amazing excellences assigned to them along with man, is indeed a remarkable fact. And to know accurately the special characteristics of each, and how living creatures also have been a source of interest no less than man, demands a trained intelligence and much learning. Now I am well aware of the labour that others have expended on this subject, yet I have collected all the materials that I could; I have clothed them in untechnical language, and am persuaded that my achievement is a treasure

² *τὰ* add. Jac.

³ [ἔμαυτῷ] del. H.

ἀσπούδαστον ἐκπονῆσαι πεπίστευκα. εἰ δέ τῷ καὶ ἄλλῳ φανεῖται ταῦτα λυσιτελῆ, χρήσθω αὐτοῖς ὅτῳ δὲ οὐ φανεῖται, ἔάτῳ τῷ πατρὶ θάλπειν τε καὶ περιέπειν· οὐ γάρ πάντα πᾶσι καλά, οὐδὲ ἄξια δοκεῖ σπουδάσαι πᾶσι πάντα. εἰ δὲ ἐπὶ πολλοῖς τοῖς πρώτοις καὶ σοφοῖς γεγόναμεν, μὴ ἔστω ζημίωμα ἐς ¹ ἔπαινον ἡ τοῦ χρόνου λῆξις, εἴ τι καὶ αὐτοὶ σπουδῆς ἄξιον μάθημα παρεχούμεθα καὶ τῇ εὑρέσει τῇ περιττοτέρᾳ καὶ τῇ φωνῇ.

¹ εἰς MSS always.

far from negligible. So if anyone considers them profitable, let him make use of them; anyone who does not consider them so may give them to his father to keep and attend to. For not all things give pleasure to all men, nor do all men consider all subjects worthy of study. Although I was born later than many accomplished writers of an earlier day, the accident of date ought not to mulct me of praise, if I too produce a learned work whose ampler research and whose choice of language make it deserving of serious attention.

BOOK I

A

1. Καλεῖται τις Διομήδεια νῆσος, καὶ ἐρωδιοὺς ἔχει πολλούς. οὗτοι, φασί, τοὺς βαρβάρους οὕτε ἀδικοῦσιν οὕτε αὐτοὺς προσίασιν· ἐὰν δὲ "Ελλῆν κατάρη ξένος, οἱ δὲ θείᾳ τινὶ δωρεᾷ προσίασι πτέρυγας ἀπλώσαντες οἰνεὶ χειράς τινας ἐς δεξιώσιν τε καὶ περιπλοκάς. καὶ ἀπτομένων τῶν 'Ελλήνων οὐχ ὑποφεύγουσιν, ἀλλ' ἀτρεμοῦσι καὶ ἀνέχονται, καὶ καθημένων ἐς τοὺς κόλπους καταπέτονται, ὥσπερ οὖν ἐπὶ ξένια¹ κληθέντες. λέγονται οὖν οὗτοι Διομήδοντος ἑταῖροι εἶναι καὶ σὺν αὐτῷ τῶν ὅπλων τῶν ἐπὶ τὴν "Ιλιον μετεσχηκέναι, εἴτα τὴν προτέραν φύσιν ἐς τὸ τῶν ὄρνιθων μεταβαλόντες εἶδος, ὅμως ἔτι καὶ νῦν διαφυλάττειν τὸ εἶναι "Ελληνές τε καὶ Φιλέλληνες.

2. 'Ο σκάρος πόας μὲν θαλαττίας σιτεῖται καὶ βρύα· λαγνίστατος δὲ ἄρα ίχθύων ἀπάντων ἦν, καὶ ἦ γε πρὸς τὸ θῆλυ ἀκόρεστος ἐπιθυμίᾳ αὐτῷ ἀλλώσεως αἰτίᾳ γίνεται. ταῦτα οὖν αὐτῷ συνεγνωκότες οἱ σοφοὶ τῶν ἀλιέων, ἐπιτίθενται οἱ τὸν τρόπον τοῦτον. ὅταν θῆλυν συλλάβωσιν, ἐνδέσσαν² ὅρμιὰ σπάρτου πεποιημένη λεπτῇ τοῦ στόματος ἀκρου, καὶ ἐπισύρουσι διὰ τῆς θαλάττης τὸν ίχθυν ζῶντα· ἵσασι δὲ εὐνάς τε αὐτῶν καὶ διατριβὰς καὶ

¹ Gron: ξενίᾳ.

² ἔδησαν.

BOOK I

1. There is a certain island called Diomedea,^a and The Birds of Diomedea it is the home of many Shearwaters. These, it is said, neither harm the barbarians nor go near them. If however a stranger from Greece puts in to port, the birds by some divine dispensation approach, extending their wings as though they were hands, to welcome and embrace the strangers. And if the Greeks stroke them, they do not fly away, but stay still and allow themselves to be touched; and if the men sit down, the birds fly on to their lap as though they had been invited to a meal. They are said to be the companions of Diomedes^b and to have taken part with him in the war against Ilium; though their original form was afterwards changed into that of birds, they nevertheless still preserve their Greek nature and their love of Greece.

2. The Parrot Wrasse feeds upon seaweed and The Parrot Wrasse wrack, and is of all fishes the most lustful, and its insatiable desire for the female is the reason why it gets caught. Now skilful anglers are aware of this, and they set upon it in this way. Whenever they capture a female, they fasten a fine line of esparto to its lip and trail the fish alive through the sea, knowing as they do where the fish lie, their haunts, and where

^a Mod. San Domenico, one of the three 'Isole di Tremiti,' about 15 mi. N of the 'spur' of Italy.

^b King of Argos; settled later in Daunia, where he died and was buried in Diomedea.

ὅπου συναγελάζονται. μόλυβδος δὲ αὐτοῖς πεποίηται βαρὺς τὴν δλκήν, περιφερῆς τὸ σχῆμα, καὶ ἔχει μῆκος τριῶν δακτύλων, καὶ διειληπται ἐξ ἀκρων σχοινῷ, καὶ ἐπισύρει¹ τὸν τεθηραμένον. καὶ κύρτον τις τῶν ἐν τῇ πορθμίδι παραρτήσας ἐπάγεται εὐρὺν τὸ στόμα, καὶ ἐς τὸν ἔαλωκότα τέτραπται σκάρον ὁ κύρτος. βαρεῖται δὲ ἡσυχῇ οὐτος λίθῳ μεμετρημένῳ. οὐκοῦν οἱ ἄρρενες, ὡσπερ οὖν νύμφην ὥρικήν² νεανίαι θεασάμενοι, οἰστροῦνται τε καὶ μεταθέονται, καὶ ἐπείγονται φθάσαι ἄλλος ἄλλον καὶ γενέσθαι πλησίον καὶ παραψαῦσαι, ὡσπερ οὖν δυσέρωτες ἄνθρωποι φύλημα ἡ κνίσμα θηρώμενοι ἡ τι ἄλλο κλέμμα ἐρωτικόν. ὁ τούνν ἄγων τὸν θῆλυν ἡσυχῇ καὶ πεφεισμένως, λοχῶν τε καὶ ἐπιβουλεύνων εὐθὺν τοῦ κύρτου σὺν τῇ ἐρωμένῃ, φαίης ἄν, τοὺς ἐραστὰς ἄγει. γενομένων δὲ ὄμοιν τῷ κύρτῳ, τὸν μὲν μόλυβδον μεθῆκεν ὁ θηρατής ἐς τὸ ἔσω³. ὁ δὲ ἄρα ἐμπίπτων σὺν τῇ ὄρμῃ κατασπᾷ καὶ τὸν θῆλυν. οὐκοῦν συνεσρεύσαντες ἔαλώκασι, καὶ διδόσαι δίκην ὄρμῆς ἀφροδισίου ταύτην οἱ σκάροι.

3. Ὁ ἰχθύς ὁ κέφαλος τῶν ἐν τοῖς ἔλεσι βιούντων ἔστι, καὶ πεπίστευται τῆς γαστρὸς κρατεῖν καὶ διαιτᾶσθαι πάνυ σωφρόνως. ζωῷ⁴ μὲν γάρ οὐκ ἐπιτίθεται, ἀλλὰ πρὸς πάντας τοὺς ἰχθύς ἐνσπονδος εἶναι πέψυκεν. ὅτῳ δ' ἀν ἐντύχῃ κειμένῳ, τοῦτο οἱ δεῖπνον ἔστιν. οὐ πρότερον δὲ αὐτοῦ προσάπτεται, πρὶν ἡ τῇ οὐρᾷ κινήσου. καὶ ἀτρεμοῦντος μὲν ἔχει τὴν ἄγραν, κινηθέντος δὲ ἀνέχωρησεν.

¹ ἐπισύρεται.

² *Jac*: ἐρωτικήν.

they assemble. They prepare a heavy leaden sinker round in shape and three fingers in length; a cord is passed through both ends, and it trails the captured fish after it. One of the men in the boat attaches to the side a weel with a wide mouth; the weel is then turned towards the captured Wrasse and slightly weighted with a stone of appropriate size. Whereupon the male Wrasses, like young men who have caught sight of a pretty girl, go in pursuit, mad with desire, each trying to outstrip the other and to reach her side and rub against her, just as love-sick men strive to kiss or tickle *(a girl)* or to play some other amorous trick. So then the man who is towing the female gently and slowly and planning to entrap *(his fish)*, draws the lovers (as you might call them) with the loved one straight towards the weel. As soon as they come level with the weel, the angler lets the lead weight drop into it, and as it falls in it drags the female down with it by the line. And as the male Wrasses swim in with her, they are captured and pay the penalty for their erotic impulse.

3. The Mullet is one of those fishes that live in ^{The Mullet} pools and is believed to control its appetite and to lead a most temperate existence. For it never sets upon a living creature, but is naturally inclined to peaceful relations with all fish. If it comes across any dead fish, it makes its meal off that, but will not lay hold upon it until it has moved it with its tail: if the fish does not stir, it becomes the Mullet's prey; but if it moves, the Mullet withdraws.

³ εἴσω MSS always.

⁴ *Cobet*: ζῷω *H.*

4. Τιμωροῦσιν ἀλλήλους ὡς ἄνθρωποι πιστοὶ καὶ συστράτιῶται δίκαιοι οἱ ἵχθυες, οὕτως περ οὖν ἀνθίας οἱ τῆς θήρας ἐπιστήμονες τῆς θαλαττίας φιλοῦσιν ὄνομάζειν, ὅντας τὰ ἡθη πελαγίους. τούτων γοῦν ἔκαστοι, ὅταν νοήσωσι τεθηράσθαι τὸν σύννομον, προσνέουσιν ὥκιστα, ἐίτα ἐσ αὐτὸν τὰ νῶτα ἀπερεῖδουσι, καὶ ἐμπίπτοντες καὶ ὀθούμενοι τῇ δυνάμει κωλύοντις ἐλκεσθαί.

Καὶ οἱ σκάροι δὲ ἐσ τὴν οἰκείαν ἀγέλην εἰσὶν ἀγαθοὶ τιμωροί. προσίσαι γοῦν, καὶ τὴν ὅρμιὰν ἀποτραγεῖν σπεύδοντις, ὥνα σώσωσι τὸν ἥρημένον· καὶ πολλάκις μὲν ἀποκόψαντες ἔσωσαν καὶ ἀφῆκαν ἐλεύθερον, καὶ οὐκ αἰτοῦσι ζωάγρια· πολλάκις δὲ οὐκ ἔτυχον, ἀλλ' ἥμαρτον μέν, τὸ δὲ οὖν ἑαυτῶν πεποιήκασιν εὖ μάλα προθύμως. ἥδη δὲ καὶ ἐσ τὸν κύρτον τὸν σκάρον ἐμπεσεῖν φασι καὶ τὸ οὐράτον μέρος ἐκβαλεῖν, τοὺς δὲ ἀθηράτους καὶ περινέοντας ἐνδακεῖν καὶ ἐσ τὸ ἔξω τὸν ἑταῖρον προαγαγεῖν. εἰ δὲ ἔξειη¹ τὸ στόμα, τῶν τίς οἱ² ἔξω τὴν οὐρὰν παρώρεξεν, δὲ δὲ περιχανῶν ἡκολούθησεν. οὗτοι μὲν δὴ ταῦτα δρῶσιν, ὡς³ ἄνθρωποι, φιλεῖν οὐ μαθόντες, ἀλλὰ πεφυκότες.

5. Οἱ ἵχθυς ὁ τρώκτης, τούτου μὲν κατηγορεῖ τὴν φύσιν καὶ τὸ σύνομα, ἥδη δὲ καὶ τὸ στόμα· ὅδοντες δὲ αὐτῷ συνεχέειν τε ἐμπεφύκασι καὶ πολλοί, καὶ πᾶν τὸ ἐμπεσὸν διατεμεῖν εὖ μάλα καρτεροί. οὐκοῦν ἀλοὺς ἀγκίστρω φόνος ἵχθυῶν ἐσ

¹ ἔξειοι κατά.

² Jac: τίς ὁ.

³ Jac: ὡς.

4. As loyal men and true fellow-soldiers come to ^{The} *Anthias*, one another's aid, so do the fish which men skilled in sea-fishing call *Anthias*; ^a and their haunts are the sea. For instance, directly they are aware that a mate has been hooked, they swim up with all possible speed; then they set their back against him and by falling upon him and pushing with all their might try to stop him from being hauled in.

Parrot Wrasses too are doughty champions of their ^{The Parrot Wrasse} own kin. At any rate they rush forward and make haste to bite through the line in order to rescue the one that has been caught. And many a time have they cut the line and set him free, and they ask for no reward for life-saving. Many a time however they have not contrived to do this, but have failed in spite of having done all they could with the utmost zeal. And it has even happened, they say, that, when a Parrot Wrasse has fallen into the weel and has left his tail-part projecting, the others that are swimming around uncaught have fixed their teeth in him and have dragged their comrade out. If however his head was projecting, one of those outside offered his tail, which the captive grasped and followed. This, my fellow-men, is what these creatures do: their love is not taught, it is inborn.

5. Of the fish known as the ' Gnawer ' ^b its name ^{The Gnawer} and, what is more, its mouth declare its nature. Its teeth grow in an unbroken line and are numerous and so strong as to bite through anything that comes their way. Therefore, when taken with a

^a Unidentified.

^b Perhaps the fox-shark; see Thompson, *Gk. fishes*, s.vv. ἀλάπηξ, τρώκτης.

τὸ ἔμπαλιν ἑαυτὸν οὐκ ἐπανάγει, ἀλλὰ ὠθεῖται τὴν ὄρμιαν ἀποθρίσαι¹ διψῶν. οἱ δὲ ἀλιεῖς σοφίζονται τάναντία· τὰς γάρ τοι τῶν ἀγκίστρων λαβάς χαλκεύονται μακράς. ὁ δὲ (καὶ γάρ πώς ἔστι καὶ ἀλτικὸς) καὶ ὑπὲρ ταύτας ἀνέθορε πολλάκις καὶ τὴν τρίχα τὴν ἄγουσαν τεμών ἐσ ηθη τὰ τῶν ἰχθύων αὐθις ἀπονήχεται. οὐτός τοι καὶ τὴν ἀγέλην τὴν σύννομον παραλαβών σὺν αὐτοῖς ἐκείνοις χωρεῖ καὶ τοὺς δελφῖνους ὅμοσε· καὶ ἔνα ἀποκριθέντα πως περιελθόντες ἔτα ἐπιτίθενται τῷ θηρίῳ καρτερῶς· ἵσσαι γάρ ὅτι τῶν ἐξ αὐτῶν δηγμάτων οὐ ράθυμως ἐπαίει. οἱ μὲν γάρ ἔχονται αὐτοῦ καὶ μάλα ἐγκρατῶς, ὁ δὲ ἀναπηδᾷ καὶ κυβιστᾶ,² καὶ ὡς ὑπὸ τῆς ὀδύνης στρεβλοῦται διελέγχεται· ἀπρὶξ γάρ ἔμφύντες συνεξαίρονται πηδῶντος. καὶ ὁ μὲν ἀποσείσαθαι καὶ ἀποκροῦσαι σπεύδει αὐτούς, οἱ δὲ οὐκ ἀνιάσων, ἀλλὰ ἐσθίουσι ζῶντα. ἔτα μέντοι ὅ τι ἀν ἔκαστος μέρος ἐκτράγη, τοῦτο³ ἔχων ἀπαλλάττεται· καὶ ὁ δελφῖς ἀσμένως ἀπονήχεται, δαιτυμόνας, ὡς ἀν εἴποις, ὀκλήτους ἐστιάσας σὺν τῇ ἑαυτοῦ ὀδύνῃ ἐκείνους.

6. Γλαύκης ἀκούω τῆς κιθαρῳδοῦ ἔρασθῆναι κύνα· οἱ δὲ οὐ κύνα, ἀλλὰ κριόν· ἄλλοι δὲ χῆνα. καὶ ἐν Σόλοις δὲ τῆς Κιλικίας⁴ παιδός, ω̄ ὄνομα ἦν Ξενοφῶν, κύων ἡράσθη· ἄλλον δὲ⁵ ὡραιόν μειρακίον ἐν Σπάρτῃ κολοιός ἐπὶ τῷ εἴδει ἐνόσησεν.

¹ ἀποθερίσαι.

² κυβιστῶν δῆλος ἐστιν.

³ Ιαο: ἔτα μέντοι τοῦτο ὅ τι . . . ἔχων.

⁴ τοῖς Κιλικίοις.

⁵ καὶ ἄλλον.

hook, it is the only fish that does not attempt to withdraw, but presses on in its eagerness to cut the line. Fishermen however counter this by a device: they have their hooks forged with a long shank. But the Gnawer, being a powerful jumper in its way, often leaps above the shank, and cutting the hair-line that is drawing it, swims away again to the places where fish haunt.

It also gathers round it a shoal of its fellows and with them also makes an attack upon the Dolphins. ^{and} Dolphins And if one chance to get separated from the rest, the Gnawers surround it and then set upon the creature furiously, knowing as they do that the Dolphin is by no means insensible to their bites. For the Gnawers cling most tenaciously to it, while the Dolphin leaps upwards and plunges; and it shows how it is being tormented by the pain, for the Gnawers that have fastened upon it are lifted out of the water with it as it leaps. And while the Dolphin struggles to shake them loose and beat them off, they never relax their hold, but would eat it alive. Then however when each Gnawer has bitten away a piece, they go off with their mouthful, and the Dolphin is thankful to swim away after having fed its uninvited guests (if one may so call them) to its own pain.

6. I am told that a dog fell in love with Glauce the harpist. Some however assert that it was not a dog but a ram, while others say it was a goose. And at Soli in Cilicia a dog loved a boy of the name of Xenophon; at Sparta another boy in the prime of life by reason of his beauty caused a jackdaw to fall sick of love.

7. Λέγουσι τὸν θῶα τὸ ζῷον φιλανθρωπότατον εἶναι. καὶ ὅταν μὲν που περιτύχῃ ἀνθρώπῳ, ἐκτρέπεται αὐτὸν, οἷον αἰδούμενος· ὅταν δὲ ἀδικούμενον θεάσηται ὑπὸ ἄλλου θηρίου, τὸ τηνικαῦτα ἐπαμύνει αὐτῷ.

8. Νικίας τις τῶν συγκυνηγετούντων¹ ἀπροόπτως παραφερόμενος² ἐστὶ ἀνθρακευτῶν κάμινον κατηγέθη, οἱ δὲ κύνες οἱ σὸν αὐτῷ τοῦτο ἴδόντες οὐκ ἀπέστησαν, ἀλλὰ τὰ μὲν πρῶτα κυνῶμενοι περὶ τὴν κάμινον καὶ ὡρυόμενοι διέτριψον, τὰ δὲ τελευταῖα μονονουχὶ τοὺς παριόντας ἡρέμα καὶ πεφεισμένως κατὰ τῶν ἴματίων δάκνοντες εἴτα εἴλοκν ἐπὶ τὸ πάθος, οἷον ἐπικούρους τῷ δεοπότῃ παρακαλοῦντες τοὺς ἀνθρώπους οἱ κύνες. καὶ γοῦν εἰς δρῶν τὸ γυνόμενον ὑπώπτευσε τὸ συμβάν, καὶ ἡκολούθησε καὶ εὑρε τὸν Νικίαν ἐν τῇ καμίνῳ καταφλεχθέντα, ἐκ τῶν λειψάνων συμβαλὼν τὸ γενόμενον.

9. Ὁ κηφήν ὁ ἐν μελίτταις γεννώμενος μεθ' ἡμέραν μὲν ἐν τοῖς ἀνθρηνίοις κατακέκρυπται, νύκταρ δέ, ἡμίκα ἀν παραφυλάξῃ καθευδούσας τὰς μελίττας, ἐπιφοιτᾷ τοῖς ἔργοις αὐτῶν καὶ λυμαίνεται τοῖς σίμβλοις. τοῦτο ἔκειναι καταμαθοῦσαι, αἱ μὲν πλεῖσται τῶν μελιττῶν καθεύδοντιν ἀπε πεπονηκυῖαι, ὀλίγαι δὲ αὐτῶν ἐλλοχῶσιν. εἴτα ὅταν ἔλωσι τὸν φῶρα, παιώνουσιν αὐτὸν πεφεισμένως καὶ ἐξωθοῦσι,³ καὶ ἐκβάλλουσι φυγάδα εἶναι. ὁ δὲ οὐδὲ οὕτω πεπαῖδενται· πέφυκε γὰρ καὶ ἀργὸς καὶ λίχνος, δύο κακώ. ἔξω τοίνυν τῶν κηρίων ἔαυτὸν ἀποκρύπτει, εἴτα ὅταν ἐπὶ τὰς νομὰς ἐξορμήσωσιν

7. Men say that the Jackal is most friendly disposed to man, and whenever it happens to encounter a man, it gets out of his way as though from deference; but when it sees a man being injured by some other animal, it at once comes to his help.

8. One Nicias unwittingly outdistanced his fellow huntsmen and fell into a charcoal-burners' furnace. But his hounds, which saw this happen, did not leave the spot, but at first remained whining and baying about the furnace, until at length, by just daring to bite the clothes of passers-by gently and cautiously, they tried to draw them to the scene of the mishap, as though the hounds were imploring the men to come to their master's help. One man at any rate seeing this, suspected what had occurred and followed. He found Nicias burned to death in the furnace, and from the remains he guessed the truth.

9. The Drone, which is born among bees, hides itself among the combs during the day, but at night, when it observes that the bees are asleep, it invades their work and makes havoc in the hives. When the bees realise this (most of them are asleep, being thoroughly tired, though a few are lying in wait for the thief), directly they catch him they beat him, not violently, and thrust him out and cast him forth into exile. Yet even so the Drone has not learnt his lesson, for he is naturally slothful and greedy—two bad qualities! So he secretes himself outside the combs and later, when the bees fly forth to their

¹ κυνηγετούντων.

³ ἐξωθοῦσι τοῖς πτεροῖς.

² φερόμενος.

αἱ μέλιτται, ὁ δὲ ὡσάμενος ἔσω τὸ ἑαυτοῦ δρᾶ, ἐμφορούμενος καὶ κεραῖς ἐκεῖνος τὸν θησαυρὸν τῶν μελιττῶν τὸν γλυκίν. καὶ ἐκεῖναι ἐκ τῆς νομῆς ὑποστρέψασι, ὅταν αὐτῷ περιτύχωσι, ἐνταῦθα μὲν οὐκέτι πεφεισμένως αὐτὸν παίουσιν, οὐδὲ ὅσον ἐς φυγὴν τρέψαι, ἀλλὰ εὐ μάλα ¹ βιαίως ἐμπεσούσαι διαλοῶσι τὸν ληστήν· καὶ οὐ μεμπτὴν ὑπομείνας τὴν τιμωρίαν, ὑπὲρ τῆς γαστριμαργίας καὶ ἀδηφαγίας τῇ ψυχῇ ² ἔτισεν. μελιττούργοι λέγουσι ταῦτα, καὶ ἐμὲ πείθουσιν.

10. Εἰσὶ δέ τινες καὶ ἐν ταῖς μελίτταις ἄργοι μέλιτται, οὐ μὴν κηφηγώδεις τὸν τρόπον· οὐ γάρ λυμαίνονται τοῖς κηρύσιοι οὐδὲ ἐπιβουλεύονται τῷ μέλιτι αὐται, ἀλλὰ τρέφονται ³ ἐτῶν ἀνθέων καὶ αὐται πετόμεναι καὶ σύννομοι ταῖς ἄλλαις οὖσαι. εἰ δὲ καὶ εἰσιν ἄτεχνοι περὶ τὴν ἐργασίαν καὶ τὴν κομιδὴν τὴν τοῦ μέλιτος, ἀλλὰ γοῦν οὐκ εἰσὶν ἀπρακτοὶ πάντη. αἱ μὲν γάρ αὐτῶν ὕδωρ τῷ βασιλεῖ κομίζουσι καὶ ταῖς πρεσβυτέραις δέ, αἵπερ οὖν ⁴ τῷ βασιλεῖ παραμένουσι καὶ ἐτῶν δορυφορίαν ἀπεκρίθησαν τὴν αὐτοῦ· ἔτεραι δὲ αὐτῶν ⁵ ἔχουσιν ἐκεῖνο ἔργον, τὰς ἀποθησούσας τῶν μελιττῶν ἔξω φέρουσι· δεῖ γάρ αὐταῖς καθαρὰ εἶναι τὰ κηρία, καὶ οὐκ ἀνέχονται νεκρὰν ἔσω μέλιτταν· ἄλλαι δὲ ⁶ νύκτωρ φρουροῦσιν, ὥσπερ οὖν πόλιν μικρὰν φυλάττουσαι τὴν τῶν κηρίων οἰκοδομίαν ἐκεῖναι γε.

11. Μελιττῶν δὲ ἡλικίαν διαγνοίτι τις ἀν τὸν τρόπον τοῦτον. αἱ μὲν αὐτοετεῖς στιλπναὶ τέ εἰσι ¹ εὐ μάλα τοῖς κέντροις. ² τῇ ψυχῇ.

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feeding-grounds, pushes his way in and does what is natural to him, cramming himself and plundering the bees' treasure of honey. But they on returning from their pasture, directly they encounter him, no longer beat him with moderation nor merely put him to flight, but fall upon him vigorously and make an end of the thief. The punishment which he suffers none can censure: he pays for his gluttony and voracity with his life.

This is what bee-keepers say, and they convince me.

10. Even among Bees there are some which are ^{Bees and} their various ^{duties} lazy, though they do not resemble drones in their habits, for they neither damage the combs nor have designs upon the honey, but feed themselves on the flowers, flying abroad and accompanying the others. But though they have no skill in the making and the gathering of honey, at any rate they are not completely inactive, for some fetch water for their king and for their elders, while the elders themselves attend upon the king and have been set apart to form his bodyguard. Meanwhile others of them have this for their task: they carry the dead bees out of the hive. For it is essential that their honeycombs should be clean, and they will not tolerate a dead bee in the hive. Others again keep watch by night, and their duty is to guard the fabric of honeycombs as though it were some tiny city.

11. A man may tell the age of Bees in the following way. Those born in the current year are glistening ^{Bees and} their ages

³ τρέφονται μέν.⁴ αἵπερ οὖν αἱ πρεσβύτεραι καὶ αὐται τῷ β.⁵ αὐτῶν τῶν ἀτέχνων.⁶ Gill: ἀλλὰ καὶ.

καὶ ἐοίκασιν ἐλαίῳ τὴν χρόαν¹. αἱ δὲ πρεσβύτεραι τραχεῖαι καὶ ίδεῦν καὶ προσφαῦσαι² γύνονται, ρυσαὶ δὲ ὄρῶνται διὰ τὸ γῆρας. ἐμπειρότεραι δὲ εἰσιν αὐταις καὶ τεχνικώτεραι, παιδεύσαντος αὐτὰς τὴν ἐπὶ τῷ μέλιτι σοφίαν τοῦ χρόνου. ἔχουσι δὲ καὶ μαντικῶς, ὥστε καὶ ὑετῶν καὶ κρύους ἐπιδημίαν προμαθεῖν³ καὶ ὅταν τούτων τὸ ἔτερον ἥ καὶ ἀμφότερα ἔσεσθαι συμβάλωσιν, οὐκ ἐπὶ μήκιστον ἐκτείνουσι τὴν πτῆσιν,³ ἀλλὰ περιποτῶνται τοῖς σμήνεσι, καὶ οἰονεὶ περιθυροῦσιν. ἔκ δὴ τούτων οἱ μελιστοργοὶ οἰωνισάμενοι προλέγουσι τοῖς γεωργοῖς τὴν μέλλουσαν ἐπιδημίαν τοῦ χειμῶνος. δεδούκασι δὲ ἄρα οὐ τοσοῦτον τὸ κρύος αἱ μελισταῖ, ὅσον τὸν ὅμβρον τὸν πολὺν καὶ τὸν οὐφετόν. ἐναντίαι δὲ πολλάκις τοῦ πνεύματος πέτονται, καὶ βραχεῖαν λίθον ἐν τοῖς ποσὶ κομίζουσι καὶ τοσαῦτην ὅσην εὐφορον αὐταῖς πετομέναις εἶναι, καὶ τρόπον τινὰ τοῦτο ἔρμα ἑαυταῖς ἐπιτεχνῶνται πρὸς τὸν ἐμπίπτοντα ἀνεμον τά τε ἄλλα καὶ ἵνα μὴ παρατρέψῃ τῆς ὄδοῦ ἥ αὔρα αὐτάς.

12. "Ερωτος δὲ ἵσχυν καὶ ἵχθυων γένη πολλὰ ἔγνω, τοῦ τοσούτου θεοῦ μηδὲ τοὺς κάτω καὶ ἐν τῷ βυθῷ⁴ τῆς θαλάττης ὑπεριδόντος καὶ ἀτιμάσαντος. λατρεύει γοῦν τῷδε τῷ δαίμονι⁵ καὶ κέφαλος, ἀλλ' οὐ πᾶς, ἐκένος δὲ ὄνπερ οὖν ἀπὸ τοῦ ὀξεός προσώπου καλούσιν οἱ γένη τε καὶ διαφορὰς ἵχθυων κατεγνωκότες. ἀλίσκονται δέ, ὡς ἀκούω, περὶ τὸν κόλπον τὸν Ἀχαικὸν πολλοί. καὶ τῆς μὲν κατ' αὐτοὺς ἀλώσεως διαφορότης ἐστί· μαλιστα δὲ αὐτῶν τὸ λυττώδες τὸ ἐσ τὰ ἀφροδίσια

¹ χροιάν.

² Gron: ἀφασθαι.

³ πτῆσιν ἐκ τῆς νομῆς.

ing and are the colour of olive oil; the older ones are rough to the eye and to the touch and appear wrinkled with age. They have however greater experience and skill, time having instructed them in the art of making honey. They have too the faculty of divination, so that they know in advance when rain and frost are coming. And whenever they reckon that either or both are on their way, they do not extend their flight very far, but fly round about their hives as though they would be close to the door. It is from these signs that bee-keepers augur the approach of stormy weather and warn the farmers. And yet Bees are not so afraid of frost as they are of heavy rain and snow. Often they fly against the wind, carrying between their feet a small pebble of such size as is easy to carry when on the wing. This is a device which they use to ballast themselves against a contrary wind, and particularly so that the breeze may not deflect them from their path.

12. Even among fishes there are many kinds ^{The Mullet} *(oxyrhynchus)* which know how strong is love, for that god, powerful as he is, has not ignored and disdained even the creatures that dwell below in the depths of the ocean. One at any rate that pays service to this god is the Mullet, but not every species, only that to which men who have observed the different species of fish have given a name derived from its sharp snout. These, I am told, are caught in great numbers round about the Gulf of Achaia, and there are various ways of catching them. But the following method of capture proves how madly amorous they are.

⁴ ἐν τῷ βυθῷ καὶ κάτω.

⁵ δαίμονίω.

κατηγορεῖ ἡδεὶς ἡ ἄγρα. θηράσσας ἀνήρ ἀλιεὺς θῆλυν,¹ καὶ ἐνδήσας² καλάμῳ μακρῷ ἡ σπάρτῳ καὶ τούτῳ μακρῷ, κατὰ τῆς ἥρόνος ἡσυχῆ βαδίζων παρανηχόμενον τὸν ἵχθυν καὶ ἀσπαίροντα ἐπισύρει· κατ’ ἔχνια δὲ αὐτοῦ τις ἔπειται φέρων δίκτυον, καὶ τὸ μέλλον ὅπῃ τε καὶ ὅπως ἀπαντήσεται φυλάττει φιλοπόνως ὁ δίκτυεὺς οὐτος. οὐκοῦν ἡ μὲν ἄγεται, ὅποσοι δὲ ἀνὴρ ἰδωσι τῶν ἀρρένων, οὐδὲ δήποτι νεανίαι ἀκόλαστοι μείρακος παραθεούσης εὖ μάλα ὥρικῆς ἐποφθαλμιάσαντες, ἔνται κατὰ μίξιν³ οἰστρούμενοι. ὁ τοίνυν τὸ δίκτυον ἔχων ῥίπτει τὸν βόλον, καὶ πολλάκις ἵχθύων εὐερμίᾳ περιτυγχάνει τῇ τῆς ἐπιθυμίας ὄρμῃ προσερχομένων. δεῖ δὲ τῷ πρώτῳ θηρατῇ τὴν αἱρεθεῖσαν ὥραιάν τε εἶναι καὶ εὐ ἔγκουσαν σαρκῶν, ἵνα καὶ πλείους ἐπ’ αὐτὴν ὄρμήσωσιν, τὸ τῆς ὥρας ἐφοικὸν δέλεαρ λαβόντες. εἰ δὲ ἀσαρκος εἴη, οἱ πολλοὶ ὑπερφρονήσαντες ὥχοντο ἀπιόντες⁴ στις δὲ αὐτῶν ἔστι δύσερως, οὐκ ἀπαλλάττεται, οὐ τῇ ὥρᾳ, μὰ Δία, ἀλλὰ τῷ τῆς μίξεως πόθῳ δεδουλωμένος.

13. Ἡσαν δὲ ἄρα καὶ σωφρονεῖν ἵχθύες ἀγαθοί. ὁ γοῦν αἰτναῖος οὕτω λεγόμενος, ἐπάν τῇ ἔαντον συννόμῳ οίονει γαμετῇ τινι συνδυασθεὶς κληρώσηται τὸ λέχος, ἀλλῆς οὐχ ἀπτεται, καὶ οὐ δεῖται συμβολαίων ἐς πίστων, οὐ προικός, οὐδὲ μὴν δέδοικε κακώσεως δίκην ὁ αἰτναῖος, οὐδὲ αἰδεῖται Σόλωνα. ὁ νόμοι γενναῖοι καὶ πολύσεμοι,⁴ οἷς ἀκόλαστοι ἀνθρωποι οὐκ αἰδοῦνται μὴ πείθεσθαι.

¹ θῆλυν ἐκ τῶνδε κέφαλον.
³ κατὰ τὴν νῆξιν.

² Reiske: ἐκ-.
⁴ Mein: πόλεις σεμναῖ.

A fisherman catches a female Mullet and fastens it ^{how caught} to a long rod or a cord (this too must be long); as he walks slowly along the sea-shore he draws the fish, swimming and gasping, after him. In his footsteps there follows one with a net, and this net-fisherman watches diligently to see what is going to happen and where. So the female Mullet is towed along, and all the males that catch sight of her, like (one might say) licentious youths ogling a beautiful girl as she hurries by, come swimming up, mad with sexual desire. Thereupon the man with the net casts it and frequently has good luck, thanks to the urgent lust of the fish that approach. It is essential for the first fisherman's purpose that the captured female should be at her prime and well-fleshed, so that a greater number may be ardent after her and may take the bait which her enticing beauty offers. But should she be lean, most of them will scorn her and go away. Still, if any one of them is madly in love, he will not leave her, because he has been enslaved not by her beauty (that I will swear) but by his desire for sexual intercourse.

13. It seems however that fish are also models of ^{The} continence. At any rate when the 'Etna-fish',^a as ^{'Etna-fish'} it is called, pairs with its mate as with a wife and achieves the married state, it does not touch another female; it needs no covenants to maintain its fidelity, no dowry; it even stands in no fear of an action for ill-usage, nor is Solon^b to it a name of dread. What noble laws, how worthy of veneration! —And man, the libertine, feels no scruple at disobeying them.

^a Unidentified.

^b See 2. 42 n.

14. Κοσσύφω δὲ τῷ θαλαττίῳ ἥθη τε καὶ διατρι-
βαι αἱ πέτραι καὶ αἱ σηραγγώδεις ὑποδρομαῖ.
γαμοῦσι δὲ οὗτοι ἔκαστος πολλάς, καὶ τῶν ὅπων
οἰνοὶ θαλάμων <ταῖς>¹ νύμφαις ἀφίστανται. καὶ
τοῦτο μὲν τὸ τοῦ γάμου θρυπτικὸν καὶ τὸ ἐς πολλὰς
ἔχειν τὴν ὄρμὴν νενεμημένην φάις² ἀν εἶναι τρυ-
φώντων ἐς εὐνὴν βαρβάρων καὶ, ὡς ἀν εἴποις σὺν
παιδιῷ σπουδάσας, βίον Μηδικόν τε καὶ Περσικόν.
ἔστι δὲ ἵχθύων ζηλοτυπώτατος καὶ τὴν ἄλλως
μέν,³ οὐχ ἥκιστα δὲ ὅταν αἱ νύμφαι τίκτωσιν αὐτῷ.
εἰ δὲ λαμψρώτερον ταῦτα τῇ καταχρήσει⁴ τῶν
δύναμάτων εἴρηται, δίδωσιν ἡμῖν τὰ ἐκ τῆς φύσεως
πραττόμενα τὴν τῶν τοιούτων ἔξουσίαν. αἱ μὲν
γάρ ὡδίνων ἥδη πειρώμεναι ἡρεμοῦσι τε καὶ ἔνδον
μένουσιν, δὲ ἄρρην, οὐδὲ δήπου γαμέτης, περιθυρῶν
τὰς ἐπιβουλὰς φυλάττει τὰς ἔξωθεν φόρβω τῶν
βρεφῶν. ἔουσε γάρ καὶ τὰ μήπω γεννώμενα φιλέν
καὶ δέει πατρικῷ ἀλισκόμενος ἐντεῦθεν ὄρρωδεῖν
ἥδη, καὶ διημερεύει μὲν ἐπὶ τῇ φρουρᾷ πάντων
ἄγεντος, καὶ ἡ φροντὶς αὐτὸν τρέφει· δείλης δὲ
δύνας γενομένης ἀφεῖται τῆς ἀνάγκης τῆσδε, καὶ
μαστεύει τροφήν, καὶ οὐκ ἀτυχεῖ αὐτῆς. καὶ
ἔκαστη δὲ ἄρα εὐρίσκει τῶν ἔνδον, εἴτε ἐπ’ ὡδῖσιν
εἴη εἴτε ἥδη λεχώ, φυκία πολλὰ τῶν ἐν ταῖς ὅπαις
καὶ περὶ τὰς πέτρας, ὃ οἱ δεῖπνον ἔστιν.

15. Ἐπιβουλεύειν⁵ κοσσύφω⁶ δεινὸς ἀλιεὺς
ἐφαρμόσας ἀγκίστρῳ μόλυβδον βαρὺν καὶ ἐνείρας
τῷ ἀγκίστρῳ καρδῖα μεγάλην καθίσται τὸ δέλεαρ.

¹ <ταῖς> add. H.

² φάιρη most MSS.

³ τρινάλλως A, καὶ ἄλλως μέν οὖν most MSS.

⁴ Kaiser: κράσει.

14. The Wrasse has its haunts and resorts among the rocks and near cavernous burrows. The males all have many wives and resign the hollow places, as though they were women's chambers, to their brides. This refinement in their mating, and the propensity which they enjoy for having many wives one might describe as characteristic of barbarians who luxuriate in the pleasures of the bed, and (if one may jest on serious subjects) as living like the Medes and Persians. It is of all fishes the most jealous at all times, but especially when its wives are producing their young. (If by excessive use of these expressions I make my discourse too wanton, the facts of nature permit me to do things of that sort.) So the females which are actually facing the strain of birth-pangs remain quiet in their homes, while the male, after the manner of a husband, stays about the entrance to prevent any mischief from outside, being anxious for his offspring. For it seems that he loves even those that are yet unborn, and it is his fatherly concern that causes him these early fears; he even spends the whole day without touching food: his care sustains him. But as the afternoon grows late, he relinquishes his forced watch and seeks for food, which he does not fail to find. But of course each of the females within, whether in the act of giving birth or after it, finds a quantity of seaweed in the hollow places and about the rocks, and this is their meal.

15. A fisherman who is skilled in angling a Wrasse The Wrasse,
how caught fastens a heavy piece of lead to his hook, wraps round it a large prawn, and drops the bait. And then

⁵ Jac: ἐπιβουλεύων.

⁶ κοσσύφον θήρα.

καὶ ὁ μὲν ὑποκινεῖ τὴν ὄρμιὰν ἐγείρων τε καὶ θήγων ἐσ τὴν τροφὴν τὸ θήραμα, ἡ καρὶς δὲ κινουμένη εἴτα μέντοι δόξαν τινὰ ἀποστέλλει μελλούσης ἐσ τὰς ὅπας τὰς τοῦ κοσσύφου παριέναι. τῷ δὲ ἄρα τοῦτο ἔχθιστον· καὶ διὰ ταῦτα αἰσθανόμενος, ὡς ἔχει θυμοῦ,¹ ἔσται ἀφανίζειν τὴν ἔχθιστην² (οὐ γάρ οἱ μέλει τῆς γαστρὸς τηνικαῦτα), καὶ συνθλάσσας αὐτὴν ἀπαλλάττεται, προτιμότερον τροφῆς καὶ πρεοβύτερον τὸ μὴ κατακοιμίσαι τὴν φυλακὴν πεπιστευκὼς εἶναι. τῶν δὲ ἀλλων ὅταν τι μέλλῃ τῶν προσπιπτόντων ἐσθίειν, ὑποθλάσσας εἴτα εἴασε κεῦσθαι· καὶ ἴδων τεθνηκός,³ ἐξ αὐτοῦ τρώγει ἥδη. οἱ δὲ θήλεις κόδσουφοι, ἔως μὲν ἄρρενα ὄρμωι προασπίζοντα, ὡς ἀνὴρ εἴποις, μένουσιν ἔνδον καὶ τὸ τῆς οἰκουρίας φυλάττουσι σχῆμα· ὅταν δὲ ἀφανισθῇ, ἀλλούσιων αἰδεῖ, προάγει τε αὐτὰς καὶ ἐξάγει ἡ ἀθυμία καὶ ἐνταῦθα ἑαλώκασι. τί πρὸς ταῦτα *οἱ*⁴ ποιηταὶ λέγουσιν οἱ τὴν τε Εὐάνδρην ἡμῖν τὴν "Ιφίδος καὶ τὴν "Αλκηστιν τὴν Πελίου παῖδα ἐνδόξως θρυλοῦντες⁵;

16. Πατὴρ δὲ ἐν ἰχθύσιν ὁ γλαῦκος οἰός ἐστι. τὰ γεννώμενα ἐκ τῆς συννόμου παραφυλάττει⁶

¹ τοῦ θυμοῦ.

² ἀφανίζειν τὴν ἔχθιστην] νομίζων ἔχθράν.

³ τεθνηκός ὅτε μὴ σπαίρει.

⁴ *οἱ* add. *Jac.*

⁵ *Haupt*: θρυλοῦντες.

⁶ *Schn*: παραφυλάττει.

^a Evadne, wife of Capaneus, one of the 'Seven against Thebes.' He was slain by Zeus, and when his body was on the funeral pyre, E. leapt into the flames and perished at his side.

he moves the line a little, rousing and egging on his prey to take the food, while the prawn by its movement conveys the impression that it intends to enter the Wrasse's den. Now this the Wrasse greatly resents, and therefore, as soon as he observes it, he longs, such is his fury, to demolish the object of his abhorrence, for he is not thinking of his appetite at the moment; and when he has crushed it, he moves off, considering it more honourable and more important that the watchman should not be caught napping than that he should be fed. But when he intends to eat any other creature that comes his way, he crushes it lightly and then lets it lie. As soon as he sees that it is dead, then at length he nibbles at it. But the female Wrasses, so long as they see the male acting as their shield, so to say, 'remain within and with the care of their household' are occupied. If however the male disappears, they become distraught; their despondency leads them to venture forth, and then they are caught.

What have the poets to say to this—our poets who are for ever extolling Evadne,^a the daughter of Iphis, and Alcestis,^b the daughter of Pelias?

16. Among fishes the 'Blue-grey'^c is a model ^{The} father. He maintains a strenuous watch over his ^{'Blue-grey} fish

^b Alcestis, wife of Admetus, undertook to die in place of her husband, but was rescued by Heracles from the clutches of Death.

^c Not certainly identified.

ἰσχυρῶς, ἵνα ἀνεπιβούλευτά τε καὶ ἀσινῇ ἦ. καὶ ἔως μὲν φαιδρὰ καὶ ἔξω δέους διανήχεται, ὁ δὲ τὴν φρουρὰν οὐκ ἀπολιμπάνει, ἀλλὰ πῆ μὲν οὐραγεῖ, πῆ δὲ οὐ, ταύτην δὲ παρανήχεται τὴν πλευρὰν ἡ ἐκείνην· ἐὰν δὲ τι δείσῃ τῶν¹ νηπίων, ὁ δὲ χανῶν ἐσεδέξατο τὸ βρέφος² εἴτα τοῦ φόβου παραδραμόντος τὸν καταφυγόντα ἀνεμεῖ οἷον ἐδέξατο, καὶ ἐκεῖνος πάλιν νήχεται.

17. Κύων δὲ θαλαττία τεκοῦσα ἔχει συννέοντα τὰ σκυλάκια ἥδη καὶ οὐκ ἐσ ἀναβολάς. ἐὰν δὲ δείσῃ τι τούτων, ἐσ τὴν μητέρα ἐσέδυν αὐθις κατὰ τὸ ἄρθρον· εἴτα τοῦ δέους παραδραμόντος τὸ δὲ πρόεισιν, ὥσπερ οὖν ἀνατικτόμενον αὐθις.

18. Θαυμάζοντας ἄνθρωποι τὰς γυναικας ὡς ἄγαν φιλοτέκνους· ὅρω δὲ ὅτι καὶ τεθνεώτων νίῶν ἡ θυγατέρων ἔζησαν μητέρες, καὶ τῷ χρόνῳ τοῦ πάθους εὐλήφασι λήθην τῆς λύπης μεμαρασμένης. δελφὶς δὲ ὅρα θῆλυς φιλοτεκνότατος ἐσ τὰ ἔσχατα ζώων ἐστί. τίκτει μὲν γάρ δύο . . .³ ὅταν δὲ ἀλιεὺς ἡ τρώσῃ τὸν παῖδα αὐτῆς τῇ τριαίνῃ ἡ τῇ ἀκίδι βάλῃ . . .³ ἡ μὲν ἀκὶς τὰ ἄνω τέτρηται, καὶ ἐνήπται σχοῖνος μακρὰ αὐτῇ, οἱ δὲ ὅγκοι ἐσδύντες ἔχονται τοῦ θηρός. καὶ ἔως μὲν⁴ ἔτι ρώμης ὁ δελφὶς ὁ τραυματίας μετείληχε, χαλᾶ ὁ θηρατῆς τὴν σχοῖνον, ἵνα μή ποτε ὅρα ὑπὸ τῆς βίας ἀπορρήξῃ αὐτήν, καὶ γένηται οἱ δύο κακῶ, ἔχων τε ἀπέλθη τὴν ἀκίδα ὁ δελφὶς καὶ ἀθηρίᾳ περιπέσῃ

¹ δείσῃ τῶν τι. H.

² καὶ συνειδε τὴν αἰτίαν add. L, del. H.

mate's offspring, to ensure that they are not attacked or injured. And all the while that they are swimming the sea happily and without fear he never relaxes his vigilance, and sometimes brings up the rear and sometimes does not, but swims by them now on this side now on that. And if any of his young is afraid, he opens his mouth and takes the baby in. Later, when its fear has passed, he disgorges the one that took refuge exactly as he received it, and it resumes its swimming.

17. Directly the Dog-fish has produced its young, ^{The Dog-} it has them swimming by its side, and there is no ^{fish} delay. But if any one of them is afraid, it slips back into its mother's womb. Later, when its fear has passed, it emerges, as though it were being born again.

18. Men admire women for their devotion to ^{The Dolphin} their children, yet I observe that mothers whose sons ^{and its} young or whose daughters have died, continued to live and in time forgot their sufferings, their grief having abated. But the female Dolphin far surpasses all creatures in its devotion to its offspring. It produces two. . . . And when a fisherman either wounds a young Dolphin with his harpoon or strikes it with his barb . . . The barb is pierced at the upper end, and a long line is fastened to it, while the barbs sink in and hold the fish. So long as the wounded Dolphin still has any strength, the fisherman leaves the line slack, so that the fish may not break it by its violence, and so that he himself may not incur a double misfortune through the ^{Dolphin}

³ Lacunae.

⁴ μὲν ἀλγῶν.

αὐτός· ὅταν δὲ αἰσθηται καμόντα καὶ πως παρειμένον ἐκ τοῦ τραύματος, ἡσυχῇ παρ' αὐτὴν ἄγει τὴν ναῦν, καὶ ἔχει τὴν ἄγραν. ἡ δὲ μήτηρ οὐκ ὄρρωδει τὸ πραχθέν, οὐδὲ ἀναστέλλεται δείσασα, ἀλλ' ἀπορρήτῳ φύσει τῷ πόθῳ τοῦ παιδὸς ἐπεταῖ· καὶ δείματα ὄπόσα ἔθέλεις εἰ ἐπάγοις, ἡ δὲ οὐκ ἐκπλήγτεται, τὸν παιδὰ οὐχ ὑπομένουσα ἀπολιπεῖν ἐν ταῖς φονᾶις¹ ὄντα, ἀλλὰ καὶ ἐκ χειρὸς αὐτὴν πατάξαι πάρεστιν· οὕτως ὁμόσε χωρεῖ τοῖς βάλλουσιν, ὥσπερ οὖν ἀμυνομένη.² καὶ ἐκ τούτων συναλίσκεται τῷ παιδὶ, σωθῆναι παρὸν καὶ ἀπελθεῖν αὐτήν. εἰ δὲ ἄμφω τὰ ἔκγονα αὐτῆς παρεῖη, καὶ νοήσεις τετρώσθαι τὸν ἔτερον καὶ ἄγεσθαι, ὡς προεῖπον, διώκει τὸν ὀλόκληρον καὶ ἀπελαύνει τὴν τε οὐρὰν³ ἐπισείουσα καὶ δάκνουσα τῷ στόματι, καὶ φυσᾶ φύσημά τι ἀσημον⁴ μέν, ἢ δύναται, σύνθημα δὲ τῆς φυγῆς ἐνδιδούσα σωτήριον. καὶ ὁ μὲν ἀπαλλάγτεται, μένει δὲ αὐτῇ⁵ ἔστ' ἀν αἰρεθῆ, καὶ συναποθήσκει τῷ ἑαλωκότι.

19. Ὁ βοῦς ὁ θαλάττιος ἐν πηλῷ τίκτεται, καὶ ἔστιν ἐξ ὡδίνων βράχιστος, γίνεται δὲ ἐκ βραχίστου⁶ μέγιστος. καὶ τὰ μὲν ὑπὸ τὴν νηδὸν λευκός ἔστι, τὰ νῶτα δὲ καὶ τὸ πρόσωπον καὶ τὰς πλευρὰς μέλας δεινῶς.⁷ στόμα δὲ αὐτῷ ἐμπέφυκε σμικρόν, οἱ δὲ ὀδόντες, μεμυκότος⁸ οὐκ ἀν αὐτοὺς ἴδοις· ἔστι δὲ⁹ μῆκιστος καὶ πλατύτατος.

¹ τοῖς φόνοις.

² ἀμυνομένη.

³ τῇ τε οὐρᾷ.

⁴ Reiske: φυσήματι ἀσήμω.

⁵ Schn: αὐτῇ.

⁶ βραχύτατος . . . τοῦ βραχίστου.

escaping with the barb and himself failing to catch anything. As soon as he perceives that the fish is tiring and is somewhat weakened by the wound, he gently brings his boat near and lands his catch. But the mother Dolphin is not scared by what has occurred nor restrained by fear, but by a mysterious instinct follows in her yearning for her child. And though one confront her with terrors never so great, she is still undismayed, and will not endure to desert her young one which has come to a bloody end; indeed, it is even possible to strike her with the hand, so close does she come to the hunters, as though she would beat them off. And so it comes about that she is caught along with her offspring, though she could save herself and escape. But if both her offspring are by her, and if she realises that one has been wounded and is being hauled in, as I said above, she pursues the one that is unscathed and drives it away, lashing her tail and biting her little one with her mouth; and she makes a blowing sound as best she can, indistinct, but giving the signal to flee, which saves it. So the young Dolphin escapes, while the mother remains until she is caught and dies along with the captive.

19. The Horned Ray is born in the mud, and ^{The Horned} Ray though at the time of birth it is very small, it grows from that size to be enormous. Its belly beneath is white; its back, its head, and its sides are a deep black; its mouth however is small, and its teeth—when it opens its mouth, you cannot see them.

⁷ δεινῶς καὶ ἀναλκίς ἔστι.

⁸ Jac: μεμυκότες.

⁹ δὲ κατ.

σιτεῖται μὲν οὖν καὶ τῶν ἰχθύων πολλούς, μάλιστα δὲ σαρκῶν ἀνθρωπέων ἐσθίων ὑπερῆδεται. σύνοιδε δὲ αὐτῷ ὅτι ράμην ἡκιστός ἐστι, μόνω δὲ ἐπιθαρ-ρεῖ τῷ μεγέθει. καὶ διὰ τοῦτο ὅταν ἵδη τινὰ ἡ νηχόμενον ἡ ὑποδυνόμενον¹ ἐν ταῖς ὑδροθηρίαις, μετε-ωρίσας ἑαυτὸν καὶ ἐπικυρτώσας ἐπινήχεται οἱ² βαρὺς ἄνω ἐγκείμενός τε καὶ πιέζων καὶ ἐπαρτῶν δειμά τι,³ ὑπερπετάσας τὸ πᾶν σῶμα τῷ δειλαίῳ ὡς στέγην, ἀναδῦναι τε καὶ ἀναπνεῦσαι κωλύων αὐτόν. οὐκοῦν ἐπισχεθέντος οἱ τοῦ πνεύματος, δένεν, οὐδὲ εὔκος, ἀποθνήσκει, δὲ ἐμπεσὼν ἔχει τῆς παραμονῆς μισθὸν δὲ μάλιστα λιχνεύει⁴ δεῖπνον.

20. Τὰ μὲν ἄλλα τῶν ὄδικῶν⁵ [ὅρνέων]⁶ εὔστομεῖ καὶ τῇ γλώττῃ φθέγγεται δίκην ἀνθρώπου· οἱ δὲ τέττιγες κατὰ τὴν ἔξιν εἰσὶ λαλίστατοι. καὶ σιτοῦνται μὲν τῆς δρόσου, τὰ δὲ ἔξ ἔω ἐς πλήθουσαν ἀγορὰν σιωπῶσιν, ἥλιον δὲ ὑπαρχομένου τῆς ἀκμῆς, τὸν ἔξ ἑαυτῶν μεθιάσι κέλαδον, φιλόπονοί τινες ὡς ἄν εἴποις χορευταί, ὑπὲρ κεφαλῆς καὶ τῶν παρανεμόντων καὶ τῶν ὅδων χρωμένων καὶ τῶν ἀμώντων κατάδοντες. καὶ τοῦτο μὲν τὸ φιλόμουσον ἔδωκε τοῖς ἄρρεσιν ἡ φύσις· τέττιξ δὲ θήλεια ἄφωνός ἐστι, καὶ ἔσικε σιωπᾶν δίκην νύμφης αἰδούμενης.

21. Τγαντικὴν καὶ ταλασίαν τὴν θεὸν τὴν Ἐργάνην ἐπινοήσαί φασιν ἀνθρωποι· τὴν δὲ ἀράχ-νην ἡ φύσις σοφὴν ἐς ἴστουργίαν ἐδημιούργησε. καὶ φιλοτεχνεῖ οὐ κατὰ μίμημα,⁷ οὐδὲ ἔξωθεν

¹ ὑποδυνόμενον *Post, cp. 1. 44, πονόμενον* MSS, *H.*
² οἱ καὶ ἔλλοχοι.
³ *Jac: δείματι.*

Further, it is exceedingly long and flat. While on the one hand it feeds upon a great number of fish, yet its chief delight is to eat the flesh of man. It is conscious of its very small strength: only its great size gives it courage. Hence when it sees a man swimming or diving to catch something in the water, it rises and arching its body attacks him, pressing upon him from above with all its weight; and while causing terror to fasten upon him, the Ray extends all its body over the wretched man like a roof and prevents him from reaching the surface and breathing. When therefore his breathing is arrested, the man naturally dies, and the Ray falls upon him and in the feast which it most greedily desires reaps the reward of its persistence.

20. All other songsters sing sweetly and use their *The Cicada* tongue to utter, as men do, but Cicadas produce their incessant chatter from their loins. They feed upon dew, and from dawn until about midday remain silent. But when the sun enters upon his hottest period, they emit their characteristic clamour—industrious members of a chorus, you might call them—and from above the heads of shepherds and wayfarers and reapers their song descends. This love of singing Nature has bestowed upon the males, whereas the female Cicada is mute and appears as silent as some shamefast maiden.

21. Men say that it was the goddess Ergane who *The Spider and its web* invented weaving and spinning, but it was Nature that trained the Spider to weave. The practice of its craft is not due to any imitation, nor does it

⁴ *Reiske: ἀνυγγέει.*

⁵ *Bochart: Ἰνδικῶν.*

⁶ *[ὅρνέων] del. Warmington.*

⁷ *Reiske: νῆμα.*

λαμβάνει *〈τὸ〉*¹ νῆμα, ἀλλ' ἐκ τῆς οἰκείας νηδύος τοὺς μίτους ἔξαγονσα ἔτα μέντοι τοὺς κούφους τῶν πτηνῶν θήρατρα ἀποφαίνει, ὡς δίκτυα ἐκπετανῆσα. καὶ δι' ὧν ἔξυφανει παρὰ τῆς γαστρὸς λαβούσα,² διὰ τῶνδε ἐκείνην ἐκτρέφει πάνιν φιλεργοῦσα, ὡς καὶ τῶν γυναικῶν τὰς μάλιστα εὔχειρας καὶ νῆμα ἀσκητὸν ἐκπονήσαι δεινὰς μὴ ἀντιπαραβάλλεσθαι· νενίκηκε γάρ τῇ λεπτότητι καὶ τὴν τρίχα.

22. Βαβυλωνίους τε καὶ Χαλδαίους σοφοὺς τὰ οὐράνια ἔδουσιν οἱ συγγραφεῖς· μύρμηκες δὲ οὔτε ἐς οὐρανὸν ἀναβλέποντες οὔτε³ τὰς τοῦ μηνὸς ἡμέρας ἐπὶ δακτύλων ἀριθμεῖν ἔχοντες ὅμως δῶρον ἐκ φύσεως εἰλήχασι παράδοξον· τῇ γάρ ἡμέρᾳ τοῦ μηνὸς τῇ νέᾳ ἐσω τῆς ἑαυτῶν στέγης οἰκουροῦσι, τὴν ὅπῃν οὐχ ὑπερβαίνοντες ἀλλὰ ἀτρεμοῦντες.

23. Οἰκία τῷ σαργῷ τῷ ἰχθύι πέτραι⁴ τε καὶ στήραγγες, ἔχουσαι μέντοι διασφάγας μικρὰς,⁵ ὡς αὐγὴν ἥλιον⁶ κατιέναι καὶ φωτὸς ὑποπυπλάναι τὰς διαστάσεις τάσδε χαίρουσι γάρ οἱ σαργοὶ φωτὶ μὲν παντί, τῆς δὲ ἀκτῶν τοῦ ἥλιου καὶ μᾶλλον διψῶν. οἰκοῦσι δὲ ἐν ταύτῳ πολλοὶ· δίαιται δὲ αὐτοῖς καὶ ἥθη⁷ τὰ τῆς θαλάττης βράχη, καὶ τῇ γῇ γειτνιῶσι μάλα ἀσμένως. φιλοῦσι δέ πως⁸ αἴγας ἴσχυρῶς. ἐὰν γοῦν πλησίον τῆς ἥρόνος νεμομένων ἡ σκιὰ μᾶς ἢ δευτέρας ἐν τῇ θαλάττῃ φανῆ, οἱ δὲ ἀσμένως προσνέουσι καὶ

¹ *〈τὸ〉* add. H.

³ οὐδέ·

⁵ μικρὰς καὶ τὰς διαστάσεις, *v.l.* μ. καὶ διεστώσας.

² Reiske: ἐλκουσα.

⁴ πέτρα.

obtain spinning matter from any external source, but produces the threads from its own belly and then contrives snares for flimsy winged creatures, spreading them like nets; and it derives its nourishment from the same material that it extracts from its belly and weaves. It is so extremely industrious that not even the most dexterous women, skilled at elaborating wrought yarn, can be compared to it: its web is thinner than hair.

22. Historians praise the Babylonians and Chaldaeans for their knowledge of the heavenly bodies. But Ants, though they neither look upwards to the sky nor are able to count the days of the month on their fingers, nevertheless have been endowed by Nature with an extraordinary gift. Thus, on the first day of the month they stay at home indoors, never quitting their nest but remaining quietly within.

23. The fish known as the Sargue has its home^{The Sargue} among rocks and hollows, which however have in them narrow clefts so that the rays of the sun can penetrate within and fill these fissures with light. For Sargues like all the light there is, but have an even greater craving for the sunbeams. They live in great numbers in the same place, and their usual haunts are the shallows of the sea, and they particularly like to be near the land. For some reason they have a strong affection for goats. At any rate if the shadow of one or two goats feeding by the sea-shore fall upon the water, they swim in eagerly and spring

⁶ ἥλιον τε.

⁷ ἥλη.

⁸ πως τῶν ἀλόγων.

ἀναπηδῶσιν, ὡς ἡδόμενοι, καὶ προσάμφασθαι τῶν αἰγῶν ποθοῦσιν ἔξαλλόμενοι, καίτοι οὐ πάντα τι δύντες ἀλτικοὶ τὴν ἄλλως τηχόμενοι δὲ καὶ ὑπὸ τοῖς κύμασιν ὄμως τῆς τῶν αἰγῶν δύσμῆς ἔχουσιν αἰσθησιν, καὶ ὑφ' ἡδονῆς προελθεῖν¹ ἐπ' αὐτὰς σπεύδουσιν. ἐπεὶ τούναν δυσέρωτές² εἰσιν, ἐξ ὧν ποθοῦσιν ἐκ τούτων ἀλίσκονται. ἀλιεὺς γὰρ ἀνὴρ αἰγὸς δορᾶ ἔαντὸν περιαμπέχει, σὺν αὐτοῖς τοῖς κέρασι δαρείσης αὐτῆς λαμβάνει $\langle\deltaέ\rangle^3$ ἄρα τὸν ἥλιον κατὰ νάτου ἐπιβουλεύων ὁ θηρατὴς τῇ ἄγρᾳ, εἴτα καταπάττει τῆς θαλάττης, ὑφ' ἣν οἰκοῦσιν οἱ προειρημένοι, ἀλφίτα αἰγείως ζωμῷ διαβραχέντα. Ἐλκόμενοι δὲ οἱ σαργοὶ ὡς ὑπὸ τίνος ἔνγγος τῆς δύσμῆς τῆς προειρημένης προσίσι, καὶ σιτοῦνται μεν τῶν ἀλφίτων, κηλοῦνται δὲ ὑπὸ τῆς δορᾶς.⁴ αἱρεῖ⁵ δὲ αὐτῶν πολλοὺς ἀγκύστρων σκληρῷ καὶ ὄρμῳ λίνου λευκοῦ. ἔξηπται δὲ οὐχὶ καλάμου, ἀλλὰ ράβδου κρανείας. δεῖ γὰρ τὸν ἐμπεσόντα ἀνασπάσαι ράστα, ἵνα μὴ τοὺς ἀλλοὺς ἐκταράξῃ. θηρῶνται δὲ καὶ ἀπὸ χειρός, ἐάν τις τὰς ὄκναθας, ἂς ἐγέρουσιν ἐs τὸ ἔαντοῦς ἀμύνειν, ἐs τὸ κάτω μέρος ἀπό γε τῆς κεφαλῆς ἡσυχῇ κατάγων εἴτα κλίνῃ καὶ πέσας τῶν πετρῶν ἐκσπάσῃ, ἐs ἂs ἔαντοῦς ὑπὲρ τοῦ λαθεῖν ὀθοῦσιν.

24. Οἱ ἔχις περιπλακεῖς τῇ θηλείᾳ μίγνυνται· ἡ δὲ ἀνέχεται τοῦ νυμφίου καὶ λυπεῖ οὐδὲ ἔν. ὅταν δὲ πρὸς τῷ τέλει τῶν ἀφροδιτῶν ὀστοῖ, πονηρὰν ὑπὲρ τῆς ὄμιλίας τὴν φιλοφροσύνην ἐκτίνει ἡ

¹ Abresch: προσ-.

³ $\langle\deltaέ\rangle$ add. H.

⁵ αἱρεῖται.

² ἐs τὰ προειρημένα δυσ-

⁴ δ. βλεπομένης ὡς αἰγός.

up as though for joy, and in their desire to touch the goats they leap out of the water, though they are not in a general way given to leaping. And even when swimming below the waves they are sensible of the goats' smell, and for delight in it press in to be near them. Now since they are thus love-sick, the object of their love is the means of their capture. Thus, a fisherman wraps himself in a goatskin which *how caught* has been flayed with the horns. Stalking his prey, the hunter gets the sun behind him and then sprinkles on the water beneath which the aforesaid fish live, barley-groats soaked in broth of goats' flesh. And the Sargues, attracted by the aforesaid smell as though by some charm, approach and eat the barley-groats and are fascinated by the goatskin. And the man catches them in numbers with a stout hook and a line of white flax attached not to a reed but to a rod of cornel-wood. For it is essential to haul in the fish that has taken the bait very quickly so as to avoid disturbing the others. They are even to be caught by hand, if by gently stroking the spines, which they raise in self-protection, from the head downwards one can lay them, or by pressure draw the fish out of the rocks into which they thrust themselves to avoid being seen.

24. The male Viper couples with the female by *Vipers and* wrapping himself round her. And she allows her *their mating* mate to do this without resenting it at all. When however they have finished their act of love, the

τύμφη τῷ γαμέτῃ· ἐμφύσα γὰρ αὐτοῦ τῷ τραχήλῳ, διακόπτει αὐτὸν αὐτῇ κεφαλῆ· καὶ ὁ μὲν τέθνηκεν, ἡ δὲ ἔγκαρπον ἔχει τὴν μίξιν καὶ κύει. τίκτει δὲ οὐκ ὡά, ἀλλὰ βρέφη, καὶ ἔστιν ἐνεργὰ ἡδη *κατὰ*¹ τὴν αὐτῶν φύσιν τὴν κακίστην. διεσθίει γοῦν τὴν μητρώαν νηδύν, καὶ πρόεισι πάραντα² τιμωροῦντα τῷ πατρί. τί οὖν οἱ Ὁρέσται καὶ οἱ Ἀλκμαίωνες πρὸς ταῦτα, ὡς τραγῳδοὶ φίλοι;

25. Τὴν ὕαιναν τῆτες μὲν ἄρρενα εἰ θεάσαιο, τὴν αὐτὴν ἐς νέωτα ὄψει θῆλυν· εἰ δὲ θῆλυν νῦν, μετὰ ταῦτα ἄρρενα· κοινωνοῦσι τε ἀφροδίτης ἐκατέρας, καὶ γαμοῦσι τε καὶ γαμοῦνται, ἀνὰ ἔτος πᾶν ἀμείβουσαι τὸ γένος. οὐκοῦν τὸν Καινέα καὶ τὸν Τειρεσίαν ἀρχαίους ἀπέδειξε τὸ ζῶν τοῦτο οὐ κόρυποις ἀλλὰ τοὺς ἔργους αὐτοῖς.

26. Μάχονται μὲν ὑπὲρ τῶν θηλειῶν ὡς ὑπὲρ ὡραίων γυναικῶν καὶ οἱ τράγοι πρὸς τράγους καὶ οἱ ταύροι πρὸς ταύρους καὶ ὑπὲρ οἰών οἱ κριοὶ πρὸς τοὺς ἀντερῶντας· ὅργῶσι δὲ ἐπὶ τὰς θηλείας καὶ οἱ θαλάττιοι κάνθαροι. γίνονται δὲ ἐν τοῖς καλούμένοις ἀσπροῖς³ χωρίοις, καὶ εἰσὶ ζηλότυποι, καὶ ἴδοις ἀν μάχην ὑπὲρ τῶν θηλειῶν καρτεράν· καὶ ἔστιν ὁ ἀγών οὐχ ὑπὲρ πολλῶν, ὡς τοῖς

¹ *κατά* add. H. ² κατ' αὐτά, v.l. κατὰ ταῦτα.
³ λεπροῖς H after Jac.

^a Orestes slew his mother Clytemnestra in revenge for her having slain his father Agamemnon.—Alcmaeon slew his mother Eriphyle who had brought about the death of his father Amphiaraus.

bride in reward for his embraces repays her husband with a treacherous show of affection, for she fastens on his neck and bites it off, head and all. So he dies, while she conceives and becomes pregnant. But she produces not eggs but live young ones, which immediately act in accordance with their nature at its worst. At any rate they gnaw through their mother's belly and forthwith emerge and avenge their father.

What then, my dramatist friends, have your Oresteses^a and your Alcmaeons to say to this?

25. Should you this year set eyes on a male Hyena, ^{The Hyena} next year you will see the same creature as a female; conversely, if you see a female now, next time you will see a male. They share the attributes of both sexes and are both husband and wife, changing their sex year by year. So then it is not through extravagant tales but by actual facts that this animal has made Caeneus^b and Teiresias old-fashioned.

26. As men fight for beautiful women, so do ^{The Black Sea-bream} animals fight for their females, goats with goats, bulls with bulls, and rams with their rivals in love for sheep. Even the Black Sea-bream wax wanton for their females. They are born in what men call rough places, and are jealous, and one may see them fighting vigorously for their females. And they do not contend for several, in the way that Sargues do,

^b Caeneus, originally a girl named Caenis, was changed by Poseidon into a man; after death he resumed his female form. Teiresias likewise changed his sex twice, but the Hyena does this every year.

σαργοῖς,¹ ἀλλ’ ὑπὲρ τῆς ἴδιας συννόμου, ὡς ὑπὲρ γαμετῆς τῷ Μενέλεῳ πρὸς τὸν Πάριν.

27. Ἐστιάται μὲν <ἄλλαις>² καὶ ἄλλαις τροφαῖς ὁ πολύπους· ἔστι γὰρ καὶ φαγεῖν δεινὸς καὶ ἐπιβουλεῦσαι σφόδρα πανοῦργος· τὸ δὲ αἴτιον, παμβορώτατος θηρίων θαλαττίων ἔστι. καὶ <ἡ>³ ἀπόδειξις, εἴ τις αὐτῷ γένοιτο ἀθηρία, τῶν ἑαυτοῦ πλοκάμων παρέτραγε, καὶ τὴν γαστέρα κορέσας τὴν σπάνιν τῆς ἄγρας ἡκέσατο· εἴτα ἀνάφυε τὸ ἐλλείπον, ὥσπερ οὖν τῆς φύσεως τοῦτο⁴ οἱ ἐν τῷ λιμῷ παρασκευαζούσης ἔτοιμον τὸ δεῖπνον.

28. Ἰππος ἐρριμμένος σφηκῶν γένεσίς ἔστιν. ὁ μὲν γὰρ ὑποσήπεται, ἐκ δὲ τοῦ μυελοῦ ἐκπέτονται οἱ θῆρες οὐτοὶ, ὥκιστου ζῷου πτηνὰ ἔκγονα, τοῦ ἵππου οἱ σφῆκες.

29. Αἴμιλον ζῷον καὶ ἔοικός ταῖς φαρμακίσιν ἡ γλαῦξ. καὶ πρώτους μὲν αἴρει τοὺς ὄρνιθοθήρας ἥρημένη. περιάγοντι γοῦν αὐτὴν ὡς παιδικά ἡ καὶ τὴ Δία περιάπτα ἐπὶ τῶν ὥμων. καὶ νύκτωρ μὲν αὐτοῖς ἀγρυπνεῖ καὶ τῇ φωνῇ οἰνοί τινι ἐπαοιδῇ γοντείας ὑπεσταρμένης αἴμιλον τε καὶ θελκτικῆς τοὺς ὄρνιθας ἔλκει καὶ καθίζει πλησίον ἑαυτῆς· ἥδη δὲ καὶ ἐν ἡμέρᾳ θήρατρα ἔτερα τοῖς ὄρνισι προσείει μωκωμένη καὶ ἀλλοτε ἀλλην ἴδεαν προσώπου στρέφουσα, ὑψὸν ὡν κηλοῦνται⁵ καὶ παραμένουσιν ἐνεοὶ⁶ πάντες ὄρνιθες, ἥρημένοι δέει καὶ μάλα γε ἵσχυρῷ ἔξ ὧν ἐκείνη μορφάζει.

¹ Reiske: σ. ὁ πόλεμος.

² <ἄλλαις> add. H.

but each for its own mate, just as Menelaus fought for his wife with Paris.

27. The Octopus feeds first on one thing and then ^{The Octopus} on another, for it is terribly greedy and for ever plotting some evil, the reason being that it is the most omnivorous of all sea-animals. The proof of this is that, should it fail to catch anything, it eats its own tentacles, and by filling its stomach so, finds a remedy for the lack of prey. Later it renews its missing limb, Nature seeming to provide this as a ready meal in times of famine.

28. A horse's carcase is the breeding-place of ^{The Wasp, how} Wasps. For as the carcase rots, these creatures fly ^{generated} out of the marrow: the swiftest of animals begets winged offspring: the horse, Wasps.

29. The Owl is a wily creature and resembles a ^{The Owl} witch. And when captured, it begins by capturing its hunters. And so they carry it about like a pet or (I declare) like a charm on their shoulders. By night it keeps watch for them and with its call that sounds like some incantation it diffuses a subtle, soothing enchantment, thereby attracting birds to settle near it. And even in the daytime it dangles before the birds another kind of lure to make fools of them, putting on a different expression at different times; and all the birds are spell-bound and remain stupefied and seized with terror, and a mighty terror too, at these transformations.

³ <ἡ> add. H.
⁵ αἴρονται.

⁴ καὶ τοῦτο.
⁶ Hemst: οἱ νέοι.

30. Ο λάβραξ καρίδος ἥπτηται, καὶ εἴη ἄν, ἵνα τι καὶ παισας εἶπω,¹ ἵχθυνων ὁφοφαγίστατος. οὐκοῦν ἔλειοι ὄντες τὰς ἐλείους ἐλλοχῶσιν. εἰσὶ γὰρ τῷ γένει τριτταί· καὶ αἱ μὲν αὐτῶν οἱας προείπον, αἱ δὲ ἐκ φυκίων, πετραῖαί γε μην αἱ τρίται. ἀμύνεσθαι δὲ αὐτοὺς ἀδυνατοῦσαι αἰροῦνται συναποθνήσκειν. καὶ τό γε σόφισμα εἰπεῖν οὐκ ὀκνήσω αὐτῶν. ὅταν γοῦν αἰσθῶνται λαμβανόμεναι, τὸ ἔξέχον τῆς κεφαλῆς (ἴσουκε δὲ τριήρους ἐμβόλῳ καὶ μάλα γε ὀξεῖ, καὶ ἀλλως ἐντομὰς ἔχει δίκην πριόνος) τοῦτο τοίνυν αἱ γενναῖαι σοφῶς ἐπιστρέφασαι πηδῶσι τε καὶ ἀναθόρυνται κοῦφα καὶ ἀλτικά. κέχηνε δὲ ὁ λάβραξ μέγα,² καὶ ἔστιν οἱ τὰ τῆς δέρης ἀπαλά. οὐκοῦν δὲ μὲν συλλαβὼν τὴν καρίδα καμούσαν οἴεται δεῖπνον ἔξειν, ή δὲ ἐν ἔξουσίᾳ τε καὶ εὐρυχωρίᾳ σκιρτᾶ τῆς φάρυγγος ὡς ἄν εἴποις καταχορεύουσα· εἴτα ἐμπήγνυται τῷ δειλαίῳ θηρατῇ τὰ κέντρα, καὶ ἐλκοῦται οἱ τὰ ἔνδον καὶ ἀνοιδήσαντα αἷμα ἐκβάλλει πολὺ καὶ ἀποπνύγει, καὶ καινότατα δήπου ἀποκτείνασα ἀνήρηται.

31. Ονύχων ἀκμαῖς καὶ ὀδόντων διατομαῖς θαρροῦσι καὶ ὄρκτοι καὶ λύκοι καὶ πάρδοι καὶ λέοντες· τὴν δὲ ὑστρίχα ἀκούων ταῦτα μὲν οὐκ ἔχειν, οὐ μην ὅπλων ὑπὸ τῆς φύσεως ἀμυντηρίων ἀπολελεῦθαι ἐρήμιν. τοῖς γοῦν ἐπιοῦσιν ἐπὶ λύμη τὰς ἀνωθεν τρίχας οἰνοεὶ βέλη ἐκπέμπει, καὶ εὐστόχως βάλλει πολλάκις, τὰ νῶτα φρίξασα.

¹ ἵνα . . . εἶπω] εἰ καὶ πταίσας ἐρῶ.

² καὶ μέγα.

30. The Basse is a victim of the Prawn and is inclined to be (if I may be allowed the jest) the greatest gourmet among fish. So being lake-dwellers they lie in wait for the lake Prawns. These are of three kinds: the first are such as I have already mentioned; the second subsist on seaweed, while the third kind live on the rocks. Being incapable of self-defence against the Basse, they prefer to die along with it. And I shall not hesitate to use the word 'stratagem' of them. For instance, directly they realise that they are being caught, these precious creatures adroitly turn outwards the projecting portion of their head, which resembles the beak of a trireme and is exceedingly sharp and has moreover notches in it like a saw, and spring and leap lightly and nimbly about. But the Basse opens its mouth wide, and the flesh of its throat is tender. So the Basse seizes the exhausted Prawn and fancies that it is going to make a meal of it. The Prawn however in this ample space gambols about and dances in triumph, so to say, over the Basse's throat. Then it plants its spikes in its unfortunate pursuer, whose inward parts are thereby lacerated, so that they swell up and discharge much blood and choke the Basse, until in most novel fashion the slayer is himself slain.

31. Strength of claws and sharpness of fangs make the bears, wolves, leopards, and lions bold, whereas the Porcupine, which (I am told) has not these advantages, none the less has not been left by Nature destitute of weapons wherewith to defend itself. For instance, against those who would attack it with intent to harm it discharges the hairs on its body, like javelins, and raising the bristles on its back,

καὶ ἐκεῖναι γε πηδῶσιν, ὥσπερ οὖν ἔκ τνος ἀφειμέναι νευρᾶς.

32. Ὡς δεινὸν κακὸν καὶ νόσημα ἄγριον ἔχθρα καὶ μῆσος συμφυέσ, ἐπερ οὖν καὶ τοῖς ἀλόγοις ἐντέτηκε καὶ αὐτοῖς ἔστι δυσέκυπτα. μύραινα γοῦν πολύποδα μισεῖ, καὶ πολύπους καράβιον πολέμιος, καὶ μυρανὴ κάραβος ἔχθιστός ἔστι. μύραινα μὲν γὰρ ταῖς ἀκμαῖς τῶν ὀδόντων τὰς πλεκτάνας τῷ πολύποδι διακόπτει, εἴτα μέντοι καὶ ἐς τὴν γαστέρα ἐσδῦσα αὐτῷ τὰ αὐτὰ δρᾶ, καὶ εἰκότως· ἡ μὲν γὰρ νηκτική, ὁ δὲ ἔοικεν ἔρποντι· εἰ δὲ καὶ τρέποιτο τὴν χρόαν κατὰ τὰς πέτρας, ἔοικεν αὐτῷ τὸ σόφισμα συμφέρειν¹ οὐδὲ ἐν τούτῳ· ἔστι γὰρ συνιδεῖν ἐκείνη δεινὴ τοῦ ζώου τὸ παλάμημα. τούς γε μὴν καράβους αὐτοὶ² συλλαβόντες ἐσ πνῆγμα, ὅταν νεκροὺς ἐργάσωνται, τὰ κρέα ἐκμυζῶσιν αὐτῶν. κέρατα δὲ τὰ ἔαντοῦ ὁ κάραβος ἀνεγείρας καὶ θυμωθεὶς ἐσ αὐτά, προκαλεῖται μύραιναν.³ οὐκοῦν ἡ μὲν τοῦ ἀντιπάλου τὰ κέντρα, ὅσα οἱ προβέβληται, ταῦτα οὐκ ἐννοοῦσα καταδάκνει· ὁ δὲ τὰς χηλὰς οἰονεὶ χείρας προτείνας, τῆς δέρης παρ' ἐκάτερα ἐγκρατῶς ἐχόμενος οὐ μεθίησιν⁴ ἡ δὲ ἀσχάλλει καὶ ἔαντὴν ἐλίττει καὶ περιβάλλει τῶν δοτράκων ταῖς ἀκμαῖς, ὥπερ οὖν ἐσ αὐτὴν πηγνυμένων μαλκίει⁴ τε καὶ ἀπαγορεύει, καὶ τελευτῶσα παρειμένη κεῖται· ὁ δὲ τὴν ἀντίπαλον ποιεῖται δεῖπνον.

¹ Triller: αἴρειν.

² αὐτοὶ corrupt, H.

³ μ. καὶ ὡς ἔναι κατὰ γυναῖκα ὀργισμένην.

frequently makes a good shot. And these hairs leap forth as though sped from a bowstring.

32. Enmity and inborn hate are a truly terrible affliction and a cruel disease when once they have sunk deep into the heart even of brute beasts, and nothing can purge them away. For instance, the Moray hates the Octopus, and the Octopus is the enemy of the Crayfish, and to the Moray the Crayfish is most hostile. The Moray with its sharp teeth cuts through the tentacles of the Octopus, and then boring into its stomach does the same thing—and very properly, for the Moray swims, while the Octopus is like some creeping thing. And even though it changes its colour to that of the rocks, even this artifice seems to avail it nothing, for the Moray is quick to perceive the creature's stratagem.

As to the Crayfish, the Octopuses strangle them with their grip, and when they have succeeded in killing them, they suck out their flesh. But against the Moray the Crayfish raises its horns and with fury in them challenges it. Thereupon the Moray imprudently tries to bite the prickles which its adversary has thrust forward in self-defence. But the Crayfish reaches out its claws like two hands, and clinging firmly to the Moray's throat on either side, never relaxes its hold, while the Moray in its distress writhes and transfixes itself on the points of the Crayfish's shell; and as these are planted in it, it grows numb and gives up the struggle, finally sinking in exhaustion. And the Crayfish makes a meal off its adversary.

Mutual
hatred of
Moray,
Octopus,
and Crayfish

Moray and
Octopus

Octopus an
Crayfish

Moray and
Crayfish

⁴ μαλακιεῖ.

33. Τὴν μύραιναν ¹ τὸν ἵχθυν τρέφει τὰ πελάγη. ὅταν δὲ αὐτὴν τὸ δίκτυον περιλάβῃ,² διανήχεται καὶ ζητεῖ ἡ βρόχον ἀραιὸν ἡ ρῆγμα τοῦ δικτύου πάνυ σοφῶς· καὶ ἐντυχόντα τούτων τινὶ καὶ διεκδύσα ἐλευθέρα νῆχεται αὐθίς· εἰ δὲ τύχοι μία τησδε τῆς εὐερμίας, καὶ αἱ λοιπαὶ ὅσαι τοῦ αὐτοῦ γένους συνειλώκασι κατὰ τὴν ἐκείνης φυγὴν ἔξισιν, ὡς ὅδόν τινα λαβοῦσαι παρ' ἡγεμόνος.

34. Τὴν σηπίαν ὅταν μέλλωσιν αἴρεν³ οἱ τούτων ἀγαθοὶ θηραταί, συνεῖσα ἐκείνη παρῆκε τὸ ἔξ ἔαυτῆς ἀπόσφαγμα,⁴ καὶ καταχεῖται ἔαυτῆς, καὶ περιλαμβάνει καὶ ἀφανίζει πᾶσαν, καὶ κλέπτεται τὴν ὄψιν ὁ ἀλιεύς· καὶ ἡ μὲν ἐν δόφθαλμοις ἐστιν, ὁ δὲ οὐχ δρᾶ· τοιοῦτον τι καὶ τῷ Αἰνείᾳ νέφος περιβαλῶν ἥπατησε τὸν Ἀχιλλέα ὁ Ποσειδῶν, ὡς Ὁμηρος λέγει.

35. Βασκάνων ὀφθαλμοὺς καὶ γοήτων φυλάττεται καὶ τῶν ζώων τὰ ἄλογα φύσει τινὶ ἀπορρήτῳ καὶ θαυμαστῇ· ἀκούων γοῦν⁵ βασκανίας ἀμυντήριον τὰς φάττας δάφνης κλωνία ἀποτραγούσας λεπτὰ εἴτα μέντοι ταῖς ἔαυτῶν καλιαῖς ἐντιθέναι τῶν νεοτίων φειδοῦ· ἵκτνοι δὲ ράμνοι, κίρκοι δὲ πικρίδα, αἱ γε μὴν τρυγόνες τὸν τῆς ἴρεως καρπόν, ἄγνον δὲ κόρακες, οἱ δὲ ἔποπτες τὸ ἀδίαντον, ὅπερ οὖν καὶ καλλίτριχον καλοῦσί τινες, ἀριστερεῶνα δὲ κορώνη, καὶ κιττὸν ἄρπη, καρκίνον δὲ ἐρωδιός,

¹ Ges: σφύραιναν.

³ Reiske: αἴρεν καὶ λαμβάνειν.

⁴ ὑπόσφαγμα *H.* *ep.* Hipporn. 2A(D²).

² περιβάλλη.

⁵ οὖν.

^a The genus *picris* embraces a wide variety of plants; it may here signify *ox-tongue* or *chicory* or *endive* or *Urospermum picroides*.

33. The fish known as the Moray lives in the sea, *The Moray* and when the net encircles it, it swims hither and thither, seeking with great cleverness some weak mesh or some rent in the net. And when it has found such a place, it slips through and swims free once again. And if one of them has this good fortune, all the others of its kind that have been caught along with it escape in the same way, as though taking their direction from a leader.

34. Whenever fishermen who are skilled in these *Cuttlefish* matters plan to catch a Cuttlefish, the fish on realising this emits the ink from its body, pours it over itself and envelops itself so as to be entirely invisible. The fisherman's sight is deceived: though the fish is within view, he does not see it. It was by veiling Aeneas in such a cloud that Poseidon tricked Achilles, according to Homer [*Il.* 20. 321-].

35. Even brute beasts protect themselves against the eyes of sorcerers and wizards by some inexplicable and marvellous gift of Nature. For instance, I am told that as a charm against sorcery ring-doves nibble off the fine shoots of the bay-tree, and then insert them in their nests as a protection for their young. Kites take buck-thorn, falcons *picris*,^a while turtle-doves take the fruit^b of the iris, ravens the agnus-castus tree, but hoopoes maidenhair fern, which some call 'lovely hair'; the crow takes vervain, the shearwater^c ivy, the heron a crab, the

^a From Thphr. *HP* 3. 3. 4 'it appears that the buds of the poplar were mistaken for fruit.' *Hort ad loc.* So here perhaps *καρπός* should be understood as the *bud* of the iris.

^b 'Ἄρπη . . . prob. *shearwater*,' L-S⁹; but the meaning is quite uncertain, *op.* 12. 4.

πέρδιξ δὲ καλάμου φόβην, θαλλὸν δὲ αἱ κίχλαι μυρρήνης. προβάλλεται δὲ καὶ κόρυδος ἄγρωστιν, ἀετοὶ¹ *〈δέ〉²* τὸν λίθον, ὅπερ οὖν ἔξ αὐτῶν ἀετίτης κέκληται. λέγεται δὲ οὗτος ὁ λίθος καὶ γυναιξὶ κυούσαις ἀγαθὸν εἶναι, ταῖς ἀμβλώσεσι πολέμιος ὁ.

36. Οἱ ἰχθὺς ἡ νάρκη ὅτου ἀν καὶ προσάψηται τὸ ἔξ αὐτῆς ὄνομα ἔδωκέ τε καὶ ναρκᾶν ἐποίησεν. ἡ δὲ ἔχενης ἐπέχει τὰς ναῦς, καὶ ἔξ οὗ ποιεῖ καλούμεν αὐτήν. κυούσης δὲ ἀλκυόνος ἵσταται μὲν τὰ πελάγη, εἰρήνην δὲ καὶ φιλίαν ἄγονυσιν ἀνεμοι. κύει δὲ ἄρα χειμῶνος μεσοῦντος, καὶ ὅμως ἡ τοῦ ἀέρος γαλῆνη δλῶσιν εὐημερίαν, καὶ ἀλκυονέας³ τηνικάδε τῆς ὥρας ἄγομεν ἡμέρας. ἵχνος δὲ λύκου πατεῖ κατὰ τύχην ἵππος, καὶ νάρκη περιεῖληφεν αὐτόν. εἰ δὲ ὑπορρύψειας ἀστράγαλον λύκου τετρώρῳ⁴ θέοντι, τὸ δὲ ὡς πεπηγὸς ἐστήξεται, τῶν ἵππων τὸν ἀστράγαλον πατησάντων. λέων δὲ φύλλος πρίνου τὸ ἵχνος ἐπιβάλλει, καὶ ναρκᾶ. . . .⁵ δὲ καὶ ὁ λύκος, εἰ καὶ μόνον προσπελάσει πετρήλοις σκίλλης. ταῦτά τοι καὶ αἱ ἀλώπεκες ἐς τὰς εὐνὰς τῶν λύκων ἐμβάλλουσι, καὶ εἰκότως διὰ γὰρ τὴν ἔξ αὐτῶν ἐπιβούλην νοοῦσιν ἔχθιστα αὐτοῖς.

37. Οἱ πελαργοὶ λυμανομένας αὐτῶν τὰ ὡὰ τὰς νυκτερίδας ἀμύνονται πάνυ σοφῶς. αἱ μὲν γάρ

¹ αἰετοί MSS always.

² *〈δέ〉* add. Jac.

³ εὐημ. καὶ ἀλκ.] σωτηρίαν ἀλκυονίας.

⁴ Jac: καὶ τετρώρῳ.

partridge the hairy head of a reed, thrushes a sprig of myrtle. The lark protects itself with dog's-tooth grass; eagles take the stone which is called after them *aëtite* (eagle-stone). This stone is also said to be good for women in pregnancy, as a preventive of abortions.

36. The fish known as *Torpedo* produces the effect implied in its name on whatever it touches and makes it 'torpid' or numb. And the *Sucking-fish* clings to ships, and from its action we give it its name, *Ship-holder*.

While the *Halcyon* is sitting, the sea is still and the winds are at peace and amity. It lays its eggs about mid-winter; nevertheless, the sky is calm and brings fine weather, and it is at this season of the year that we enjoy 'halcyon days.'

If a horse chance to tread on the footprint of a ^{Objects} _{producing} ^{The} _{numbness} *Wolf*, it is at once seized with numbness. If you throw the vertebra of a *Wolf* beneath a four-horse team in motion, it will come to a stand as though frozen, owing to the horses having trodden upon the vertebra. If a *Lion* put his paw upon the leaves of an *ilex*, he goes numb. *〈And the same thing happens to〉 a *Wolf*, should he even come near the leaves of a *squill*. And that is why foxes throw these leaves into the dens of *Wolves*, and with good reason, because their hostility is due to the *Wolves' designs* upon them.*

37. Storks have a very clever device for warding off the bats that would damage their eggs: one Prophyl-
actics used by birds

⁵ *Lacuna: ναρκᾶ πατάνω δὲ MSS, 〈ναρκᾶ〉 Jac, 〈όμοιως〉 H.*

προσαψάμεναι μόνον ἀνεμιαῖα ἐργάζονται καὶ ἄγονα αὐτά. οὐκοῦν τὸ ἐπὶ τούτοις φάρμακον ἐκεῖνό ἔστι. πλατάνου φύλα ἐπιφέρουσι ταῖς καλιαις· αἱ δὲ νυκτερίδες ὅταν αὐτοῖς γειτνάσσωσι, ναρκῶσι καὶ γίνονται λυπεῖν ἀδύνατοι. δῶρον δὲ ἄρα ἡ φύσις καὶ ταῖς χελιδόσιν ἔδωκεν οἷον. αἱ σίλφαι καὶ τούτων τὰ ὡδὰ ἀδικοῦσιν. οὐκοῦν αἱ μητέρες σελίνου κόμην προβάλλονται τῶν βρεφῶν, καὶ ἐκεῖναις τὸ ἐντεῦθεν ἄβατα ἔστι. πολύποσι δὲ εἴ τις ἐπιβάλλει¹ πτήγανον, ἀκόνητοι μένουσιν, ὡς λέγει τις λόγος. ὄφεως δὲ εἰ καθίκοιο καλάμῳ, μετὰ τὴν πρώτην πληγὴν ἀτρεμεῖ· καὶ νάρκη² πεδηθεῖς ἡσυχάζει· εἰ δὲ ἐπαγάγοις³ δευτέραν ἡ τρίτην, ἀνέρρωσας αὐτόν. καὶ μύρανα δὲ πληγεῖσα νάρθηκι ἐσ ἄπαξ ἡσυχάζει· εἰ δὲ πλεονάκις, ἐσ θυμὸν ἔξαπτεται. λέγουσι δὲ ἀλιεῖς καὶ πολύποδας ἐσ τὴν γῆν προιέναι, ἐλαίας θαλλοῦ ἐπὶ τῆς ἥρνος κειμένου. θηρίων δὲ ἀλεξιφάρμακον ἦν ἄρα πάντων πιμελὴ ἐλέφαντος, ἦν εἴ τις ἐπιχρύσαιτο, καὶ εἰ γυμνὸς ὄμούσε χωροί τοῖς ἀγριωτάτοις, ἀσωῆς ἀπαλλάττεται.

38. Ὁρωδεῖ ὁ ἐλέφας κεράστην κριὸν καὶ χοίρου βούν. οὕτω τοι, φασί, καὶ Ῥωμαῖοι τοὺς σὺν Πύρρῳ τῷ Ἡπειρώτῃ ἐτρέψαντο ἐλέφαντας, καὶ ἡ νίκη σὺν τοῖς Ῥωμαίοις λαμπρῶς ἐγένετο. γυναικὸς <δὲ>⁴ ὡραίας τόδε τὸ ζῷον ἡττᾶται καὶ

¹ ἐπιβάλλει.

³ ἐπάγοις.

² τῇ νάρκη.

⁴ <δέ> add. H.

^a Σίλφη (rendered 'cockroach' in L-S⁹) here probably signifies the dipterous insect *Stenopteryx hirundinis*. 'Most

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touch from the bats turns them to wind-eggs and makes them infertile. Accordingly, this is the remedy they use to prevent this happening. They lay the leaves of a plane-tree upon their nests, and directly the bats come near the storks, they are benumbed and become incapable of doing harm. On swallows too Nature has bestowed a like gift: cockroaches^a injure their eggs. Therefore the mother-birds protect their chicks with celery leaves, and hence the cockroaches cannot reach them. If one throws some rue upon an octopus it remains immobile—so the story goes. If you touch a snake with a reed, it will after the first stroke remain still, and in the grip of numbness will lie quiet; if however you repeat the stroke a second or a third time, you at once revive its strength. The moray too, if struck once with a fennel wand, lies still the first time; but if struck several times, its anger is kindled. Fisherfolk assert that even octopuses come ashore if a sprig of olive is laid upon the beach.

It seems that the fat of an elephant is a remedy against the poisons of all savage creatures, and if a man rub some on his body, even though he encounter unarmed the very fiercest, he will escape unscathed.

38 (i). The Elephant has a terror of a horned ram ^{The Elephant,} and of the squealing of a pig. It was by these means, fond of they say, that the Romans turned to flight the perfumes elephants of Pyrrhus of Epirus, and that the Romans won a glorious victory. This same animal is over-

of the known *Hippoboscidae* live on birds and are apparently specially fond of the Swallow tribe. They are all winged.' D. Sharp, *Insects*, 519 (Camb. Nat. Hist. 6).

Effect of certain herbs on fish and reptiles

παραλύεται τοῦ θυμοῦ ἐκκωφωθὲν¹ ἐσ τὸ κάλλος. καὶ ἀντίρα φασὶν ἐν τῇ Αἰγυπτίᾳ Ἀλεξάνδρου πόλει γυναικὸς στεφάνους πλεκούσῃς Ἀριστοφάνει τῷ Βυζαντίῳ ἐλέφας.² ἀγαπᾷ δὲ ὁ ἀντὸς καὶ εὐωδίαν πᾶσαν, καὶ μύρων καὶ ἀνθέων κηλούμενος τῇ ὄσμῃ.

Οστις βούλεται κλώφῳ ἢ ληστῆς κύνας ἄγαν ἀγριωτάτους κατασιγάσους καὶ θεῖναι φυγάδας, ἐκ πυρᾶς ἀνθρώπου δαλὸν λαβὼν ὅμοσε αὐτοῖς χωρεῖ, φασὶν οἱ δὲ ὄρρωδοῦσιν. ἀκήκοα δὲ καὶ ἐκεῖνον τὸν λόγον. λυκοσπάδα οὖν πέξας *τις*³ καὶ ἐριουργήσας καὶ χιτῶνα ἐργασάμενος λυπεῖ τὸν ἡσθημένον· ὅδαξησμὸν γάρ ἐργάζεται, ὡς λόγος. ἔρω δὲ εἴ τις καὶ στάσιν ἔθελοι ἐν τῷ συνδείπνῳ ἐργάσασθαι, δηχθέντα ὑπὸ κυνὸς λίθον ἐμβαλὼν τῷ οἴνῳ λυπεῖ τοὺς συμπότας ἔκμαίνων. κανθάροις δὲ κακόσμοις θηρίοις εἴ τις ἐπιρράνει⁴ μύρον, οἱ δὲ τὴν εὐωδίαν οὐ φέρουσι, ἀλλ' ἀποθνήσκουσιν. οὕτω τοὶ φασὶ καὶ τοὺς βυρσοδέψας συντραφέντας ἀέρι κακῷ βδελύττεοθαύ μύρον. λέγουσι δὲ Αἰγύπτιοι καὶ τοὺς ὄφεις πάντας ἴβεων πτερὰ δεδιέναι.

39. Θηρῶσι τὰς τρυγόνας οἱ⁵ τούτων ἀκριβοῦντες τὰ θήρατρα, καὶ μάλιστα τῆς πέρας οὐ διαμαρτάνουσι τὸν τρόπον τοῦτον. ἐστήκασιν ὅρ-

¹ Reiske: ἐκκωφωθείς.

² ὁ ἐλέφας.

³ *τις* add. H.

⁴ ἐπιρράναι.

⁵ οἱ κατ.

^a Aristophanes of Byzantium, 3rd/2nd cent. B.C., head of the library at Alexandria, famous as grammarian, literary and

come by beauty in a woman and lays aside its temper, quite stunned by the lovely sight. And at Alexandria in Egypt, they say, an Elephant was the rival of Aristophanes of Byzantium^a for the love of a woman who was engaged in making garlands. The Elephant also loves every kind of fragrance and is fascinated by the scent of perfumes and of flowers.

(ii) If some thief or robber wants to silence dogs ^{How to stop dogs barking} that are too fierce and to make them run away, he takes a brand from a funeral pyre (they say) and goes for them. The dogs are terrified. I have heard too this story: if a man shears a sheep that has been mauled by a wolf, and after working the wool makes himself a tunic, this will irritate him ^{Wool as irritant} when he puts it on. 'He is weaving a gnawing itch for himself,' as the proverb has it.

(iii) If a man wants to bring about a quarrel ^{Quarrel at a dinner-party} at a dinner-party, he will by dropping a stone that a dog has bitten, vex his fellow-guests to the point of frenzy.

(iv) If a man sprinkle some perfume upon beetles, ^{Scent pleasant and unpleasant} which are ill-smelling creatures, they cannot endure the sweet scent, but die. In the same way it is said that tanners, who live all their life in foul air, detest perfumes. And the Egyptians maintain that all snakes dread the feathers of the ibis.

39. Those who have a thorough understanding of ^{The Sting-ray, how caught} the matter hunt Sting-rays,^b and it is chiefly in this way that their efforts are successful. They take their

textual critic, especially in the field of Greek poetry. Wrote an epitome of natural history based upon Aristotle; it included 'paradoxa.'

^b Cp. 17. 18; *τρυγών* must here stand for *τ. θαλαττία*.

χούμενοι καὶ ἄδοντες εὐ μάλα μουσικῶς· αἱ δὲ καὶ τῇ ἀκοῇ θέλγονται καὶ τῇ ὄψει τῆς ὄρχήσεως κηλοῦνται καὶ προσίασιν ἐγγυτέρω. οἱ δὲ ὑπανα-
χωροῦσιν ἡσυχῇ καὶ βάδην, ἔνθα δήπου καὶ ὁ δόλος ταῖς δειλαῖς πρόκειται, δίκτυα ἐκπεπτα-
μένα¹. εἴτα ἐμπίπτουσιν ἐς αὐτὰ καὶ ἀλόσονται,
ὄρχήσει καὶ ψῆφῃ ἥρημέναι πρῶτον.

40. Ὁρκυνος ὄνομα κητώδης ἵχθυς οὐκ ἀσφος
ἐσ τὰ αὐτοῦ λυσιτελέστατα, δῶρον λαχῶν φύσει
τοῦτο, οὐ τέχνῃ. ὅταν γοῦν περιπαρῇ τῷ ἀγκύσ-
τρῳ, καταδύει αὐτὸν ἐς βυθὸν καὶ ὀθεῖ καὶ
προσαράττει τῷ δαπέδῳ καὶ κρούει τὸ στόμα,
ἐκβαλεῖν τὸ ἀγκυστρον ἐθέλων· εἰ δὲ ἀδύνατον
τοῦτο εἶη,² εὐρύνει³ τὸ τραῦμα, καὶ ἐκπτύεται τὸ
λυποῦν αὐτὸν καὶ ἔξαλλεται. πολλάκις δὲ οὐκ
ἔτυχε τῆς πείρας, καὶ ὁ θηρατής ἄκοντα ἀνασπάσας
ἔχει τὴν ἄγραν.

41. Δειλότατος ἵχθύων ὁ μελάνουρος, καὶ ἔχει
τῆς δειλίας μάρτυρας τοὺς ἀλεῖς. οὔτε γοῦν
κύρτω λαμβάνονται οὗτοι, οὔτε προσίασιν αὐτῷ·
σαγήνη δὲ εἴ ποτε αὐτοὺς πειριλάβοι,⁴ οἱ δὲ
ἀγνοοῦντες ἑαλώκαστοι. καὶ ὅταν μὲν γῆ ὑπεύθυνα καὶ
λεία ἡ θάλαττα, οἱ δὲ ἄρα κάτω πον πρὸς ταῖς
πέτραις ἡ τοῖς φυκίοις ἡσυχάζουσι, καὶ προβάλ-
λονται πάν ὅ τι δύνανται, τὸ σῶμα ἀφανίζοντες.
ἔαν δὲ γῆ χειμέρια, τοὺς ἄλλους ὄρῶντες καταδύ-
τας ἐκ τῆς τῶν κυμάτων προσβολῆς ἐς τὸν βυθόν,

¹ ἐκπεπτασμένα.

³ εὐρύνει οὖν.

² Schn: γῆ.

⁴ πειριβάλοι.

stand and dance and sing very sweetly. And the Sting-rays are soothed by the sound and are charmed by the dancing and draw nearer, while the men withdraw gently step by step to the spot where of course the snare is set for the wretched creatures, namely nets spread out. Then the Sting-rays fall into them and are caught, betrayed in the first instance by the dancing and singing.

40. The Great Tunny, as it is called, is a monstrous ^{The Great} fish and knows well what is best for it. This gift it ^{Tunny} has acquired by nature and not by art. For instance, when the hook has pierced it, it dives to the bottom and thrusts and dashes itself against the ground, striking its mouth in its effort to eject the hook. If that fails, it widens the wound and disgorges the instrument of pain and dashes away. Frequently however it fails in the attempt, and the fisherman draws up the reluctant creature and secures his catch.

41. The *Melanurus* is the most timid of fishes, and ^{The} to its timidity ^{'Melanurus'} fishermen bear witness, for it is not ^(black-tail) caught in weels nor does it go near them; but if by chance a dragnet encircles it, then it is caught without knowing it. And whenever the sea is fairly calm and smooth, these fish lie quiet down below upon the rocks or among the seaweed and cover themselves as best they can, trying to conceal their bodies. But if the weather is stormy, observing other fish diving to the depths out of the buffeting waves, they take courage and approach the shore,

οἱ δὲ ἀναθαρροῦσι,¹ καὶ τῇ γῇ προσπελάζοντι, καὶ ταῖς πέτραις προσνέουσι, καὶ ἡγοῦνται σφισι πρόβλημα ἵκανὸν εἶναι τὸν ὑπεριηχόμενον ἀφρὸν καλύπτοντά τε αὐτοὺς καὶ ἐπηλυγάζοντα. συνιᾶσι δὲ εὖ μάλα ἀπορρήτως ὅτι τοῖς ἀλιεῦσιν ἐν ἡμέρᾳ τοίᾳ ἡ νυκτὶ ἐς τὴν θάλαττάν ἔστιν ἀβατα, ἀγριαινούσης τῆς θαλάττης *καὶ*² τῶν κυμάτων αἰρομένων μετεώρων τε καὶ φοβερῶν. ἔχοντι δὲ καὶ τροφὴν ἐν χειμῶνι, τοῦ κλυδωνος τὰ μὲν ἀποσπῶντος ἐκ τῶν πετρῶν, τὰ δὲ ἐπισύροντος ἐκ τῆς γῆς. σιτοῦνται δὲ μελάνουροι τὰ ρύναρώτερα καὶ ὅσα οὐκ ἀν ῥαδίως ἰχθύς ἄλλος ἀν πάσαιτο, εἰ μὴ πάνυ λιμῷ πιέζοιτο. ἐν γαλήνῃ δὲ ἐπὶ τῆς ἄμμου μόνης σαλεύουσι,³ καὶ ἐκεῖθεν βόσκονται. ὅπως δὲ ἀλίσκονται, ἔρει ἄλλος.

42. Ἀετὸς δὲ ὄρνιθων ὁξυωπέστατος. καὶ Ὅμηρος αὐτῷ σύνοιδε καὶ τοῦτο, καὶ μαρτυρεῖ ἐν τῇ Πατροκλείᾳ, εἰκάζων τὸν Μενέλεων τῷ ὄρνιθι, ὅτε ἀνεξῆτει Ἀντίλοχον, ἵνα ἄγγελον ἀποστέλλῃ τῷ Ἀχιλλεῖ, πίκρὸν μέν, ἀναγκαῖον δέ, ὑπὲρ τοῦ πάθους τοῦ κατὰ τὸν ἑταῖρον αὐτοῦ, ὃν ἐξέπεμψε μέν, οὐχ ὑπεδέξατο δέ, καίτοι ποθῶν ἐκεῖνος τοῦτο. λέγεται δὲ μὴ ἑαυτῷ μόνῳ χρήσιμος, ἄλλα καὶ ἀνθρώπων ὄφθαλμοῖς ὁ ἀετὸς ἀγαθὸς⁴ εἶναι. εἰ γοῦν μέλιτι τις Ἀττικῷ τὴν χολὴν αὐτοῦ διαλαβὼν⁵ ὑπαλεύφαιτο⁶ ἀμβλυνόμενος, ὅψεται καὶ ὁξυτάτους γοῦν ἰδεῖν ἔξει τοὺς ὄφθαλμούς.

¹ ἀναθαρροῦσι.

² *λέσχη* : ἀλιεύσιν.
³ *λέσχη* : ἀλιεύσιν.

⁴ ἀναλάβων? *H.*

swim close to the rocks, and fancy that the foam floating overhead is sufficient protection while it conceals and overshadows them. And they know in some quite inexplicable way that for fishermen the sea is unnavigable on such a day or such a night, as it rages with the waves mounting to a terrifying height. It is in stormy weather that they gather their food, when the swell drags some off the rocks and sucks some from the shore. The Melanurus feed off the foulest matter, such stuff as no other fish would readily take, unless it were utterly overcome by hunger. But in calm weather they have only the sand to ride on, and from there they get their food. But how they are captured another shall tell.

42. Among birds the Eagle has the keenest sight. *The Eagle, its keen sight* And Homer is aware of this and testifies to the fact in the story of Patroclus when he compares Menelaus to the bird [Il. 17. 674-], at the time when he was searching for Antilochus, that he might despatch him to Achilles as a messenger, unwelcome indeed but necessary, to announce the fate that had befallen his comrade, whom Achilles had sent out *to battle* but never welcomed home again for all his yearning. And the Eagle is said to serve not himself alone but to be good for men's eyes as well. At any rate, if a man whose sight is dim mix an Eagle's gall with Attic honey and rub it *(on his eyes)*, he will see and will acquire sight of extreme keenness.

43. Ἀηδῶν ὄρνιθων λιγυρωτάτη τε καὶ εὐμουσοτάτη,¹ καὶ κατάδει τῶν ἔρημαίων χωρίων εὐστομώτατα ὄρνιθων καὶ τορώτατα. λέγουσι δὲ καὶ τὰ κρέα αὐτῆς ἐσ ἀγρυπνίαν λυσιτελεῖν, πονηροὶ μὲν οὖν οἱ τουαύτης τροφῆς δαιτυμόνες καὶ ἀμαθεῖς δεινῶς· πονηρὸν δὲ τὸ ἐκ τῆς τροφῆς δῶρον, φυγὴ ὑπνου, τοῦ καὶ θεῶν καὶ ἀνθρώπων βασιλέως, ὡς Ὁμηρος λέγει.

44. Τῶν γεράνων αἱ κλαγγαὶ καλοῦσιν ὅμβρους, ὡς φασιν· ὁ δὲ ἐγκέφαλος γυναικῶν ἐσ χάριν ἀφροδίσιον² ἔχει τινὰς ἴνγγας, εἰς τῷ³ οὐκανοὶ τεκμηριώσαι οἱ πρῶτοι φυλάξαντες ταῦτα.⁴

45. Γυπῶν πτερὰ εἰς θυμιάσειε⁵ τις, ὡς ἀκούω, καὶ ἐκ φωλεῶν καὶ ἐξ εἰλυῶν τοὺς ὄφεις προάξει ρῦστα.

Τὸ ζῷον⁶ ὁ δρυοκολάπτης ἐξ οὐ δρᾶ⁷ καὶ κέκληται. ἔχει μὲν γάρ ράμφος ἐπίκυρτον, κολάπτει δὲ ἄρα τούτῳ τὰς δρῦς, καὶ ἐνταυθοῖς⁸ ὡς ἐσ καλιὰν τοὺς νεοττοὺς ἐντίθησιν, οὐ δεηθεῖς καρφῶν καὶ τῆς ἐξ αὐτῶν πλοκῆς καὶ οἰκοδομίας οὐδὲ ἔν. οὐκοῦν εἰς τις λίθον ἐνθεὶς ἐπιφράξει τῷ ὄρνεῳ τῷ προειρημένῳ τὴν ἐσδυσιν, δὲ συμβαλῶν τὴν ἐπιβουλὴν⁹ κομίζει πόσαν ἔχθραν τῷ λίθῳ καὶ κατ' αὐτοῦ τίθησιν· ὁ δὲ οὐα βαρούμενος καὶ μὴ φέρων ἐξάλλεται, καὶ ἀνέωγχεν αὐθις τῷ προειρημένῳ ἡ φίλη ὑποδρομῆ.

¹ εὐμουσοτάτη.

⁴ αὐτά.

⁶ τὸ ζῷον] ζῷον δέ.
⁸ ἐνταυθοῖς κοιλάνας τὸν τόπον.

² ἀφροδισίαν.

⁵ θυμιάσαι.

⁷ Ιας: ἄρα.

³ που.

43. Among birds the Nightingale has the clearest ^{The Nightingale} and most musical voice, and fills solitary places with its most lovely and thrilling note. Further, they say that its flesh is good for keeping one awake. But people who feast upon such food are evil and dreadfully foolish. And it is an evil attribute of food that it drives sleep away—sleep, the king of gods and men, as Homer says [*Il.* 14. 233].

44. The screaming of Cranes brings on showers, so ^{The Crane} they say, while their brain possesses some kind of spell that leads women to grant sexual favours—if those who first observed the fact are sufficient guarantee.

45. If a man burn the feathers of a Vulture (so ^{Vulture's feathers} I am told), he will have no difficulty in inducing snakes to quit their dens and lurking-places.

The bird 'Woodpecker' derives its name from what ^{The Woodpecker} it does. For it has a curved beak with which it pecks oak-trees, and deposits its young in them as in a nest; and it has no need at all of dry twigs woven together or of any building. Now if one inserts a stone and blocks up the entrance for the aforesaid bird, it guesses that there is a plot afoot, fetches some herb that is obnoxious to the stone, and places it against the stone. The latter in disgust and unable to endure *⟨the smell⟩* springs out, and once again the bird's caverned home lies open to it.

⁹ ἐπιβουλὴν τὴν κατ' αὐτοῦ.

46. Οι συνόδοντες οὐκ εἰσὶ μονίαι, οὐδὲ τὴν ἀπ' ἀλλήλων ἐρημίαν τε καὶ διαιρεσιν ἀνέχονται. φίλοισι δὲ συναγελάζεσθαι καθ' ἡλικίαν. καὶ οἱ μὲν νεώτεροι κατὰ ἔλας νήχονται, οἱ δὲ ἐντελέστεροι πάλιν κοινῇ. καὶ τὸ τοῦ λόγου τοῦτο ἡλιξ ἡλικα καὶ ἐκένοι τέρπουσι, παρόντες παροῦσιν ὡς ἑταίροις καὶ φίλοις ἐκ τῶν αὐτῶν ἐπιτηδευμάτων τε καὶ διατριβῶν. τεχνάζονται δὲ πρὸς τοὺς θηρατὰς ὅποια. ὅταν ἀλιεὺς ἀνήρ τὸ ἐσ αὐτοὺς δέλεαρ καθῆ, περιελθόντες πάντες καὶ κυκλόσε γενόμενοι ἐσ ἀλλήλους ὁρῶσιν, οἰονεὶ σύνθημα ἔκαστος ἐκάστῳ διδόντες μήτε πλησιάσαι μήτε ἄφασθαι τοῦ καθειμένου δελεάσματος. καὶ οἱ μὲν παρατεταγμένοι ἐσ τοῦτο ἀτρεμοῦσιν· ἐκ δὲ ¹ ἀλλοτρίας ἀγέλης συνόδων ἀφίκετο, καὶ καταπίνει τὸ ἀγκιστρον, ἐρημίας λαβῶν ² μισθὸν τὴν ἀλωσιν. καὶ ὁ μὲν ἀνασπάται, οἱ δὲ ἡδη θαρροῦσιν ὡς οὐχ ἀλωσόμενοι, καὶ καταφρονήσαντες οὕτω θηρῶνται.

47. Φρύγεται διὰ τοῦ θέρους ὁ κόραξ τῷ δίψῃ κολαζόμενος, καὶ βοᾷ τὴν τιμωρίαν μαρτυρόμενος, ὡς φασι. καὶ τὴν αὐτίαν λέγουσιν ἐκείνην. ὁ Ἀπόλλων αὐτὸν θεράποντα ὄντα ὑδρευσόμενον ἀποπέμπει· ὁ δὲ ἐντυγχάνει ληίω βαθεῖ μέν, ἔτι δὲ χλωρῷ, καὶ μένει ἔστ' ἀν αὖτον γένηται, τῶν πυρῶν παραχναῖσαι βουλόμενος, καὶ τοῦ προστάγματος ὠλιγώρησε. καὶ ὑπὲρ τούτων ἐν τῇ μάλιστα αὐχμηροτάτῃ ὥρᾳ διψῶν δίκας ἐκτίνει. τοῦτο ἔοικε μύθῳ μέν, εἰρήσθω δ' οὖν τῇ τοῦ θεού αἰδοῖ.

¹ δὲ τῆς.

² λοχῶν.

46. The Four-toothed Sparus is not solitary nor ^{The Four-toothed Sparus} does it endure loneliness and separation from its kind. These fish love to congregate together according to their age: the younger ones swim about in shoals, the maturer ones also keep together. And as the saying is true 'A friend must be of one's own age,'^a so these creatures delight to be where others of their kind are, like comrades and friends sharing the same pursuits and resorts. And these are the means they devise for evading their pursuers. Whenever an angler drops a bait for them they all gather round and forming a ring look at one another as though each were signalling to each not to approach and not to touch the bait that has been lowered. And those that have been posted for this purpose remain still. But a Sparus from some other, strange shoal arrives and swallows the bait, and gets the reward of its solitariness by being caught. So while he is being drawn up, the rest grow bolder as though they were not going to be taken, and so through their scorn *(of danger)* are caught.

47. All through the summer the Raven is afflicted ^{The Raven, its thirst} with a parching thirst, and with his croaking (so they say) declares his punishment. And the reason they give is this. Being a servant he was sent out by Apollo to draw water. He came to a field of corn, tall but still green, and waited till it should ripen, as he wanted to nibble the wheat: to his master's orders he paid no heed. On that account in the driest season of the year he is punished with thirst. This looks like a fable, but let me repeat it out of reverence for the god.

^a The full phrase is ἡλιξ ἡλικα τέρπει, cp. Pl. *Phaedr.* 240 c.

48. Ὁ κόραξ, ὅρνυν αὐτὸν φασιν ἱερόν, καὶ Ἀπόλλωνος ἀκόλουθον εἶναι λέγουσι. ταῦτα τοι καὶ μαντικοῖς συμβόλοις ἀγαθὸν δύολογονσι τὸν αὐτὸν, καὶ ὀπτεύονται γε πρὸς τὴν ἐκείνου βοήν οἱ συνιέντες ὄρνιθῶν καὶ ἔδρας καὶ κλαγγὰς καὶ πτήσεις αὐτῶν ἡ κατὰ λαιὰν χεῖρα ἡ κατὰ δεξιῶν.

Προσακούώ δὲ καὶ ὡὰ κόρακος μελαίνεων τρίχας. καὶ χρῆ τὸν δολοῦντα τὴν ἑαυτοῦ κόμην ἔλαιον ἐν τῷ στόματι ἔχειν συμμέσαντα· εἰ δὲ μή, καὶ οἱ ὀδόντες αὐτῷ σὺν τῇ τριχὶ μελαίνονται δυσέκπλυτοί τε καὶ δυσέκνυτοι.

49. Ὁ μέροψ τὸ ὄρνεον ἔμπαλίν φασι τοῖς ἄλλοις ἅπασι πέτεται· τὰ μὲν γάρ ἐσ τοῦμπροσθεν ἔται καὶ κατ' ὀδφθαλμούς, ὁ δὲ ἐσ τούπισι. καὶ ἐπειοὶ μοι θαυμάζειν τὴν φύσιν τῆς ἐπισήμου καὶ παραδόξου καὶ ἀγθούς φορᾶς, ἦν ἐκείνῳ ἄπτει¹ τὸ ζῶον.

50. Ἡ μύραινα ὅταν ὄρμῆς ἀφροδισίου ὑποπλησθῇ, πρόεισιν ἐσ τὴν γῆν, καὶ ὁμιλίαν ποθεῖ νυμφίου καὶ μάλα πονηροῦ· πάρεισι γάρ εἰς ἔχεως φωλέον, καὶ ἄμφω συμπλέκονται. ἦδη δέ φασι καὶ ὁ ἔχις οἰστρήσας καὶ ἐκείνος ἐσ μίξιν ἀφικνεῦται πρὸς τὴν θάλατταν, καὶ οἷον εἰ κωμαστής σὺν τῷ αὐλῷ θυροκοπεῖ, οὕτω τοι καὶ ἐκείνος συρίσας τὴν ἐρωμένην παρακαλεῖ, καὶ αὐτὴν πρόεισι,² τῆς φύσεως τὰ ἀλλήλων διωκισμένα συναγούσης ἐσ ἐπιθυμίαν τὴν ὄμοιαν καὶ κοίτον τὸν αὐτόν.

¹ ἄγει.

² Ges: πρόσσ-

48. The Raven, they say, is a sacred bird and ^{The Raven, in divi-} nation attends upon Apollo: that is why men agree that it is also of use in divination, and those who understand the positions of birds, their cries, and their flight whether on the left or on the right hand, are able to divine by its croaking.

I am also informed that Raven's eggs turn the ^{its eggs} hair black. And it is essential for anyone who is dyeing his hair to keep olive oil in his mouth and his lips closed. Otherwise his teeth also turn black along with his hair, and they are hardly to be washed white again.

49. The Bee-eater flies (so they say) in precisely ^{The Bee-eater} the opposite way to all other birds, for they move forward in the direction in which they look, while the Bee-eater flies backwards. And I am astonished at the remarkable, incredible, and uncommon character of the motion with which this creature wings its way.

50. Whenever the Moray is filled with amorous ^{Moray and Viper} impulses it comes out of the sea on to land seeking eagerly for a mate, and a very evil mate. For it goes to a Viper's den and the pair embrace. And they do say that the male Viper also in its frenzied desire for copulation goes down to the sea, and just as a reveller with his flute knocks at the door, so the Viper also with his hissing summons his loved one, and she emerges. Thus does Nature bring those that dwell far apart together in a mutual desire and to a common bed.

51. Ὡράιος ἀνθρώπου νεκροῦ φασιν ὑποσηπόμενον τὸν μυελὸν ἥδη τρέπει ἐς ὄφιν· καὶ ἐκπίπτει τὸ θηρίον, καὶ ἔρπει τὸ ¹ ἄγριώτατον ἐκ τοῦ ἡμερώτατου· καὶ τῶν μὲν καλῶν καὶ ἀγαθῶν τὰ λεύκανα ἀναπαίνεται, καὶ ἔχει ἀθλὸν ἡσυχίαν, ὥσπερ οὖν καὶ ἡ ψυχὴ τῶν τοιούτων τὰ ἀδόμενά τε καὶ ὑμνούμενα ἐκ τῶν σοφῶν· πονηρῶν δὲ ἀνθρώπων ῥάχεις τοιαῦτα τίκτουσι καὶ μετὰ τὸν βίον. Ἡ τούννυν τὸ πᾶν μῦθός ἐστιν, ἡ, εἰ ταῦτη ἀψευδῶς ² πεπίστευται, πονηροῦ νεκρός, ὡς κρίνειν ἐμέ, ὁφεως γενέσθαι πατήρ τοῦ τρόπου μισθὸν ἡνέγκατο.

52. Χειριδῶν δὲ ἄρα τῆς ὥρας τῆς ἀρίστης ὑποσημαίνει τὴν ἐπιδημίαν. καὶ ἔστι φιλάνθρωπος, καὶ χαίρει τῷδε τῷ ζῷῳ ὅμως ὅμως ὅμως οὐδα, καὶ ἀκλητὸς ἀφικνεῖται, καὶ ὅτε οἱ φίλοι καὶ ἔχει καλῶς, ἀπαλλάγτεται. καὶ οἱ γε ἀνθρώποι ὑπόδε- χονται αὐτὴν κατὰ τὸν τῆς Ὁμηρικῆς ἔνιας θεσμόν, ὃς κελεύει καὶ φιλέιν τὸν ³ παρόντα καὶ ἔνα βουλόμενον ἀποπέμπειν.

53. "Εχει τι πλεονέκτημα ή αἰξ τὴν τοῦ πνεύματος ἐστροήν, ὡς οἱ νομεντικοὶ λόγοι⁴ φασίν. ἀναπνεῖ γάρ καὶ διὰ τῶν ὥτων καὶ διὰ τῶν μυκτήρων, καὶ αἰσθητικώτατον τῶν διχήλων ἐστί. καὶ τὴν μὲν αἰτίαν εἰπεῖν οὐκ οἶδα, ὃ δὲ οἶδα τοῦτο εἶπον. εἰ δὲ ποίημα Προμηθέως καὶ αἴξ, τί βουλόμενος τοῦτο εἰργάσατο, εἰδέναι καταλυμπάννα αὐτόν.

1 ζωον τό.

² ταῦτα οὐτωσί MSS, τ. ὄρθως Ges.

³ ξένον *H* (1876).

λόγοι καὶ ποιητικοί.

51. The spine of a dead man, they say, transforms the putrefying marrow into a snake. The brute emerges, and from the gentlest of beings crawls forth the fiercest. Now the remains of those that were fine and noble are at rest and their reward is peace, even as the soul also of such men has the rewards which wise men celebrate in their songs. But it is from the spine of evildoers that such evil monsters are begotten even after life. The fact is, the whole story is either a fable, or if it is to be relied upon as true, then the corpse of a wicked man receives (so I think) the reward of his ways in becoming the progenitor of a snake.

52. A Swallow is a sign that the best season of the year is at hand. And it is friendly to man and takes pleasure in sharing the same roof with this being. It comes uninvited, and when it pleases and sees fit, it departs. Men welcome it in accordance with the law of hospitality laid down by Homer [*Od.* 15. 72-4], who bids us cherish a guest while he is with us and speed him on his way when he wishes to leave.

53. The Goat has a certain advantage <over other animals> in the manner of taking breath, as the narratives of shepherds tell us, for it inhales through its ears as well as through its nostrils, and has a sharper perception than any other cloven-hoofed animal. The cause of this I am unable to tell; I have only told what I know. But if the Goat also was a creation of Prometheus, what the intention of this contrivance was, I leave him to determine.

54. Καὶ ἔχεως δῆγμα καὶ ὄφεως ἄλλον φασὶν ἀντιπάλων μὴ διαμαρτάνειν φαρμάκων. καὶ τὰ μὲν αὐτῶν ἀκούω πώματα¹ ἔναι, τὰ δὲ χρίματα². καὶ ἐπαοιδὰ δὲ ἐπράνναν τὸν³ ἐγχρισθέντα ίόν. ἀσπίδος δὲ ἀκούω μόνης⁴ δῆγμα ἀνιάτον ἔναι καὶ ἐπικουρίας κρείττον. καὶ μισεῖν ἀξιον τὸ ζῶον τῆς εὐκληρίας τῆς ἐσ τὸ κακόν. ἀλλὰ καὶ τούτου θηρίον μιαρώτερον καὶ ἀφυλακτότερον γυνὴ φαρμακίς, οἵαν ἀκούομεν καὶ τὴν Μήδειαν καὶ τὴν Κίρκην. τὰ μὲν γὰρ τῶν ἀσπίδων φάρμακα δῆγματος⁵ ἔργα ἔστι, τὰ δὲ ἐκείνων ἀναιρέτ⁶ καὶ ἐκ μόνης τῆς ἀφῆς, φασίν.

55. Κυνῶν θαλαττίων τρία γένη. καὶ οἱ μὲν αὐτῶν εἰσι μεγέθει μέγιστοι, καὶ κητῶν ἐν τοῖς ἀλκυμωτάτοις ἀριθμοῖντο ἄν· γένη δὲ δύο τὰ λοιπά, πηλαῖοι μὲν τὴν φύσιν, προήκουσι δὲ ἐσ πῆχυν τὸ μέγεθος.⁷ καὶ τούτων οἱ μὲν κατεστιγμένοι καλοῦντο ἄν γαλεοί, κεντρίνας δὲ ὀνομάζων τοὺς λοιποὺς οὐκ ἄν διαμαρτάνοις. οἱ μὲν οὖν ποικίλοι καὶ τὴν δοράν εἰσι μαλακώτεροι καὶ τὴν κεφαλὴν πλατύτεροι· οἱ δὲ ἔτεροι σκληροὶ⁸ τὴν δορὰν ὄντες⁹ τὴν κεφαλὴν δὲ ἀνήκουσαν ἐσ δέξιν ἔχοντες τὴν¹⁰ χρόαν ἐσ τὸ λευκὸν ἀποκρίνονται. κέντρα δὲ ἄρα αὐτοῖς συμπέφυκε τὸ μὲν¹¹ κατὰ τὴν λοφιάν, ὡς ἀν εἴποις, τὸ δὲ κατὰ τὴν οὐράν· σκληρὰ δὲ ἄρα τὰ κέντρα καὶ ἀπειθῆ ἔστι, καὶ ίοῦ

¹ πόμ- MSS always.

³ τινων.

⁵ Schñ: καὶ δῆγματος.

⁷ μέγεθος καὶ τὸν μὲν αὐτοῖς γαλεὸν τὸν δὲ κεντρίτην φιλοῦσιν ὀνομάζειν.

² χρίματα.

⁴ μόνον.

⁶ ἀναιρέτν.

54. They say that the bite of the Viper and of ^{Poisonous Snakes} other snakes is not without countering remedies. Some, I am told, are to be drunk, others are to be applied; spells too can mitigate poison injected by a sting. But the bite of the Asp^a alone, I am told, cannot be cured and is beyond help. This creature truly deserves to be hated for being blessed with the power to injure. Yet a monster more abominable and harder to avoid even than the Asp is a sorceress, such as (we are told) Medea and Circe were, for the poison from Asps is the result of a bite, whereas sorceresses kill by a mere touch, so they say.

55. There are three kinds of Sea-hound.^b The first is of enormous size and may be reckoned among the most daring of sea monsters.^c The others are of two kinds, they live in the mud and reach to a cubit ^{The Dog-fish} in length. Those that are speckled one may call *galeus* (small shark), and the rest, if you call them Spiny Dog-fish you will not go far wrong. Now the speckled ones have a softer skin and a flatter head, while the others, whose skin is hard and whose head tapers to a point, are distinguished from the rest by the whiteness of their skin. Moreover nature has provided them with spines, one on their crest, so to say, the other in the tail. And these spines are hard and resisting and emit a kind of poison. Of the

^a The Egyptian cobra, *Naia haie*.

^b The terms *θαλάττιος κύων* and *γαλεός* signify both dog-fish and shark. See INDEX II.

^c I.e. the shark.

⁸ μικροί τε καὶ σκληροί.

¹⁰ καὶ τὴν.

⁹ μέντοι ὄντες καὶ.

¹¹ τὸ μὲν τῆς κεφαλῆς.

τι προσβάλλει. ἀλίσκεται δὲ τῶν κυνῶν τῶν σμικρῶν τῶνδε ἑκάτερον *〈τὸ φῦλον〉*¹ ἐκ τῆς ἰλύος καὶ τοῦ πηλοῦ, καὶ ἡ ἄγρα, εἰπεῖν αὐτὴν οὐ χειρόν ἔστι. δέλεαρ αὐτῶν καθιάσιν ἰχθὺν λευκὸν ἐκτετμημένον τὴν ράχιν. ὅταν τούννιν εἰς ἀλῷ καὶ τῷ ἀγκίστρῳ περιπέσῃ, πάντες οἱ θεασάμενοι ἐμπηδῶσι² αὐτῷ καὶ³ κάτωθεν ἐλκομένῳ ἐπονταὶ⁴ καὶ μέχρι τῆς νεώς οὐκ ἀναστελλόμενοι, ὡς εἰκάσαι ζηλοτυπία δρᾶν ταῦτα αὐτούς, οὐαὶ ἐκείνου τι τῶν ἐς τροφὴν ἔαντῷ μόνῳ ποθὲν ἀποσυλήσατος· καὶ ἐς τὴν ναῦν γε αὐτὴν ἐσεπήδησάν τινες πολλάκις, καὶ ἔκόντες ἔάλωσαν.

56. Τῆς τρυγόνος τῆς θαλαττίας τὸ κέντρον ἔστιν ἀπρόσμαχον. ἐκέντησε γάρ καὶ ἀπέκτεινε παραχρῆμα, καὶ πεφρίκασιν αὐτῆς τόδε τὸ ὅπλον καὶ οἱ τῶν ἀλιέων δεινοὶ τὰ θαλάττια· οὔτε γάρ ἄλλος ἴσεται τὸ τραῦμα οὔτε ἡ τρώσασα· μόνη γάρ, ὡς τὸ εἰκός, τῇ Πηλιώτιδι μελῆ⁵ τοῦτο ἐδέδοτο.

57. Λεπτὸν⁶ θηρίον ὁ κέραστης. ἔστι δὲ ὄφις, καὶ ὑπὲρ τοῦ μετώπου κέρατα ἔχει δύο, καὶ ἔοικε τοῖς τοῦ κοχλίου τὰ κέρατα, οὐ μῆν ἔστιν ὡς ἐκείνων ἀπαλά. οὐκοῦν τοῖς μὲν ἄλλοις τῶν Λιβύων εἰσὶ πολέμοι· ἔστι δὲ αὐτοῖς πρὸς τοὺς καλούμένους Ψύλλους ἔντονδα, οἵπερ οὖν οὔτε αὐτοὶ δακόντων ἐπαίνουσι,⁷ καὶ τοὺς τῷ τοιούτῳ

¹ *〈φῦλον〉* add. Reiske, *〈τό〉* add. H.

² συμπηδῶσιν.

³ καὶ τοι.

⁴ ἐπονταὶ τε.

⁵ Reiske: βολῆ, v.l. μόνη.

small Dog-fish both kinds are caught in the ooze and mud, and the manner of catching them I may as well explain. By way of bait men let down a white fish out of which they have cut the backbone. Directly one of the Dog-fish is caught and hooked, all those that have seen him make a rush for him and follow him as he is drawn upwards, never stopping until they reach the boat. One might imagine that they do this out of envy, as though he had filched some piece of food from somewhere and all for himself. And it often happens that some of them actually leap into the boat and are caught of their own free will.

56. The barb of the Sting-ray nothing can withstand. It wounds and kills instantly, and even those fishermen who have great knowledge of the sea dread its weapon. For no man can heal the wound, nor will the creature that inflicted it; that was a gift vouchsafed, most probably, to the ashen spear from mount Pelion alone.^a The sting-ray

57. The Cerastes is a small creature; it is a snake, The Cerastes and above its brow it has two horns, and these horns are like those of the snail, though unlike the snail's they are not soft. Now these snakes are the enemies of all other Libyans, but towards the Psylli, as they are called, they are gently disposed, for the Psylli and the Psylli are insensible to their bites and have no difficulty

^a The spear of Achilles was made from an ash-tree on mt Pelion (Hom. Il. 16, 143). Telephus, wounded by the spear, was afterwards cured by the rust from it.

⁶ λευκόν.

⁷ ἐπαίνουσι τῶν δηγμάτων.

κακῷ περιπεσόντας ἴωνται ράστα. καὶ ὁ τρόπος,
ἔὰν πρὸν ἡ πρησθῆναι τὸ πᾶν σῶμα ἀφίκηται τις
τῶν ἔκειθεν κλητὸς ἡ κατὰ τύχην, εἴτα τὸ μὲν
στόμα ὕδατι ἐπικλύσηται,¹ ἀπονύψη δὲ τὰς χειράς
ἔτέρω, καὶ πιεῖν τῷ δηχθέντι δῷ ἐκάτερον, ἀνερ-
ρώσθη τε ἔκεινος καὶ κακοῦ παντὸς ἔξαντης τὸ
ἔντεῦθεν ἔστι. διαρρεῖ δὲ καὶ λόγος Λιβυκὸς ὁ
λέγων, Ψύλλον ἄνδρα τὴν ἔαυτοῦ γαμετήν ὑφο-
ρᾶσθαι καὶ μισεῖν ὡς μεμοιχευμένην καὶ μέντοι
καὶ τὸ ἔξ αὐτῆς βρέφος ὑποπτεύειν ὡς νόθον τε
καὶ τῷ σφετέρῳ γένει κίβδηλον. πεῖραν οὖν
καθεῖναι καὶ μάλα ἐλεγκτικήν φασιν αὐτὸν. λάρ-
νακα πληρώσας κεραστῶν ἐμβάλλει² τὸ βρέφος,
οίονεὶ πυρὶ τὸν χρυσὸν τεχνίτης τὸ παιδίον ἔξελέγ-
χων ἔκεινος τῇ ἀποθέσει. καὶ οἱ μὲν παραχρῆμα
ἐπανίσταντο καὶ ἡγρίανον καὶ τὴν συμφυὴν κακίαν
ἡπείλουν· ἐπεὶ δὲ τὸ παιδίον αὐτῶν προσέφανσεν,
οἱ δὲ ἐμαράνθησαν, καὶ ἔντεῦθεν ὁ Λίβυς ἔγνω οὐ
νόθου ἀλλὰ γόνου γνησίου πατήρ ὁν. λέγονται δὲ
καὶ τῶν ἔτέρων δακετῶν καὶ φαλαγγίων δὲ
ἀντίπαλοι τόδε τὸ γένος εἶναι. καὶ ταῦτα γε εἰ
τερατεύονται Λίβυες, οὐκ ἐμέ, ἀλλ' αὐτοὺς ἀπατῶν-
τες ἵστωσαν.

58. Μελιττῶν δὲ ἐπίβουλοι καὶ ἔχθροὶ εἰεν ἄν
ἔκεινοι, οἱ τε αἰγύθαλοι καλούμενοι καὶ τὰ τούτων
νεόττια καὶ οἱ σφῆκες καὶ αἱ χειλιδόνες καὶ οἱ
ὅφεις καὶ αἱ φάλαγγες καὶ αἱ τλύγγαι.³ καὶ αἱ

¹ ἐπικλύσηται.

² Ges: καὶ ἐμβάλλει.

³ λύγγαι 'voxi nihili,' φάλλαιναι (or φρῦναι, cp. Arist. *HA* 626 a 30) Gow.

in curing those who have fallen victims to this venomous creature. Their method is this: if one of that tribe arrive, whether summoned or by chance, before the whole body is inflamed, and if he then rinse his mouth with water and wash the bitten man's hands and give him the water from both to drink, then the victim recovers and thereafter is free from all infection. And there is a story current among the Libyans that, if one of the Psylli suspects his wife and hates her on the ground that she has committed adultery; and if moreover he suspects that the child born from her is a bastard and no true member of his tribe, he then puts it to a very severe test: he fills a chest with Cerastae and drops the baby among them, just as a goldsmith places gold in the fire, and puts the infant to the proof by thus exposing him. And immediately the snakes surge up in anger and threaten the child with their native poison. But directly the infant touches them, they wilt, and then the Libyan knows that he is the father of no bastard but of one sprung of his own race. This tribe is said also to be the enemy of other noxious beasts and of malmignattes.

Well, if the Libyans are here romancing, I would have them know that it is not I but themselves that they are deceiving.

58. The following creatures plot and make war Bees and their enemies against Bees: the creatures known as Titmice and their young, also Wasps and Swallows and Snakes and Spiders and [Moths?]. Bees are afraid of these, and

μὲν δεδίασι ταῦτα, οἱ δὲ οὖν μελιττουργοὶ ἐλαύνουσιν αὐτὰ ἀπ' αὐτῶν ἡ κόνυζαν ἐπιθυμιάσαντες ἡ χλωρὰν ἔτι μήκωνα πρὸ τῶν σίμβλων καταστήσαντες ἡ καταστρώσαντες. καὶ ταῦτα μὲν τοῖς ἄλλοις ἔχθρά ἔστι τοῖς προειρημένοις, σφηκῶν δὲ ἄλλωσις ἔκεινη¹ ἀν εἴη. κύρτον ἀπαρτῆσαι χρὴ πρὸ τῆς σφηκιᾶς καὶ ἐνθεῖναι αὐτῷ λεπτήν μεμβράδα ἡ μαινίδα ὀλίγην καὶ σὺν τούτοις ἵπται ἡ χαλκίδα· οἱ δὲ σφῆκες ὑπὸ τῆς ἐμφύτου γαστριμάργιας ἐλκόμενοι, καλοῦντος αὐτοὺς *τοῦ*² δελεάσματος, ἐσπίπτουσιν ἀθρόοι, καὶ περιλαβόντος αὐτοὺς τοῦ κύρτου οὐκ ἔστιν αὐτοῖς τὴν ὄπισθιν οὐκέτι ἐκπτῆναι.³ καὶ οἱ σαῦροι δὲ ἐπιβουλεύοντι ταῖς μελίτταις καὶ οἱ κροκόδιλοι οἱ χερσαῖοι· ὀλεθρος δὲ καὶ τούτοις ἐπιτετέχνηται ἔκεινος. ἀλφίτα γὰρ ἐλλεβόρω δεύσαντες ἡ τιθυμάλλου ὅπῳ ὑποχέαντες⁴ ἡ μαλάχης χυλῷ διασπείρουσι πρὸ τῶν σίμβλων τὰ ἀλφίτα· ὅπερ οὖν ὀλεθρον φέρει τοῖς προειρημένοις ἀπογευσαμένοις αὐτῶν. ἐμβαλλῶν δὲ ἐσ τὴν λίμνην φλόμου φύλλα ἡ κάρωνα ἀπώλεσε τοὺς γυρίνους ὁ τῶν μελιττῶν δεσπότης ράστα. αἱ δὲ φάλλαι⁵ ἀπόλλυνται νύκτωρ, ἐνακμάζοντος⁶ λύχνου τεθέντος πρὸ τῶν σμηνῶν καὶ ἀγγείων ἐλαίου πεπληρωμένων τῷ λύχνῳ ὑποκειμένων· αἱ δὲ πρὸς τὴν αὐγὴν πετόμεναι ἐμπίπτουσιν ἐσ τὸ ἐλαιον καὶ ἀπολώλασιν· ἐτέρως δὲ οὐκ ἀν αἰρεθεῖν ράστα. οἱ δὲ αἰγίθαλοι

¹ Schn: ἀλώσεις ἔκεινα.

² *τοῦ* add. Jac.

³ ἐκπτῆναι, καὶ νῦν δὲ ἀν αὐτῶν κατασκεδάσας ράσον διαφεύγεις ἀν αὐτούς, καὶ πῦρ ἔξαφας καταπρήσαις.

⁴ ὑποχέοντες.

so bee-keepers try to drive them away by using fleabane as a fumigant or by placing or scattering poppies still green before the hives. Most of the aforesaid creatures dislike these things, but the way to catch Wasps is as follows. You should hang up a cage in front of the Wasps' nest and insert a little smelt or a small sprat and with them a minnow or a sardine. And the Wasps, drawn by their natural greed and lured by the bait, fall into the cage in numbers, and once they are trapped, it is no longer possible for them to fly out again. Lizards also have designs upon Bees, so too have Land-crocodiles.^a But a means has been devised of destroying them too, thus: soak some meal in hellebore, or pour upon it the sap of spurge or the juice of mallow and scatter it about in front of the hives. This is death to the aforesaid creatures, once they have tasted of it. If a bee-keeper drop the leaves of mullein or nuts^b into a pool, he will find it the simplest way of destroying Tadpoles. But Moths^c are destroyed at night-time by the placing of a strong light in front of the hives and vessels full of oil below the light. And the Moths fly to the brightness and fall into the oil and are killed. Otherwise they would not be caught so very easily. But the Titmice, once they have

^a 'The "crocodile" is the *Psammosaurus griseus*, a land lizard, which reaches a size of 3 feet' (How-Wells on Hdt. 4. 192).

^b Perhaps some word has been lost indicating what kind of nut is intended.

^c This may be the Wax-moth, which is found in bees' nests, its larvae eating the comb; or it may be one of the Hawk-moths (fam. *Sphingidae*) which enter the nests for honey.

⁵ Ges: φάλαγγες MSS, H.

⁶ ἐνανγάζοντος.

ἀλφίτων οὖν διαβραχέντων ἀπογευσάμενοι καρη-
βαροῦσιν, εἴτα πίπτουσι, καὶ κείμενοι σπαίρουσι,
καὶ εἰσὶν αἱρεθῆναι τὸ γελοῖον;¹ ἀναπτῆναι μὲν
σπεύδοντες, ἀρχὴν δὲ ἀναστῆναι μὴ δυνάμενοι.
οἱ δὲ τὴν χελιδόνα αἰδοῖ τῆς μουσικῆς οὐκ ἀποκτεί-
νουσι, καίτοι ῥάδια ἀν αὐτὴν² τοῦτο δράσαντες.
ἀπόχρη δὲ αὐτοῖς κωλύει τὴν χελιδόνα πλησίον
τῶν σιμβλων καλιὰν ὑποπῆξαι.

Απεχθάνονται δὲ ἄρα αἱ μέλιτται κακοσμίᾳ
πάσῃ καὶ μύρῳ ὁμοίῳ, οὔτε τὸ δυσῶδες ὑπομέ-
νονται οὔτε ἀσπαζόμεναι τῆς εὐωδίας τὸ τεθρυμ-
μένον, οὐδὲ δήπου κόραι ἀστεῖαι τε καὶ σώφρονες
τὸ μὲν βδελυττόμεναι τῆς δὲ ὑπερφρονοῦσαι.

59. Κύρος μέν, ὡς φασι, ὁ πρεσβύτερος μέγα
ἔφρόνει ἐπὶ τοῖς βασιλείοις τοῖς ἐν Περσεπόλει,³
οἷσπερ οὖν αὐτὸς ὡκοδομήσατο, Δαρεῖος δὲ ἐπὶ⁴
τῇ κατασκευῇ τῇ τῶν οἰκοδομημάτων τῶν Σου-
σείων⁵, καὶ γὰρ⁶ ἐκεῖνος ἐν Σούσοις τὰ ἀδόμενα
ἐκεῖνα ἐργάσατο. Κύρος δὲ ὁ δεύτερος ἐν Λυδίᾳ
παράδεισον αὐτὸς κατεφύτευσε ταῖς χερσὶ ταῖς
βασιλικαῖς ἐν⁶ τοῖς ἄβροῖς ἐκείνοις χιτῶσι καὶ
τοῖς τερπνοῖς ἐκείνοις καὶ μέγα τιμίοις λίθοις, καὶ
ἐπὶ τούτω⁷ γε ἐκαλλύνετο καὶ πρὸς ἄλλους μὲν
τῶν Ἑλλήνων, ἀτὰρ οὖν καὶ πρὸς Λύσανδρον τὸν
Λακεδαιμόνιον, δτε ἥλθε πρὸς τὸν Κύρον ὁ
Λύσανδρος ἐς τὴν Λυδίαν. καὶ ὑπέρ μὲν τούτων

¹ ἔτοιμοι θω, γε οἷοι *Jac.*, ῥάδιοι *Lorenz.*

² *Ouid*: αὐτῆ MSS, *H* would delete.

³ Περσιπόλει.

⁴ *Reiske*: Σούσων.

⁵ σύν.

⁶ καὶ γὰρ καὶ.

⁷ τούτοις.

tasted the wine-steeped meal, become drowsy; then they fall over and lie quivering and can readily(?) be captured as they struggle to fly and are quite incapable of standing. But the Swallow men refrain from killing out of respect for its music, though they might easily do so. They are content to hinder the Swallow from attaching its nest below the hives.

Again, Bees dislike all bad smells and perfume equally: they cannot endure foul odours nor do they welcome a luxurious fragrance, even as modest, refined girls abhor the former while despising the latter.

59. The elder Cyrus,^a they say, was filled with <sup>Bees, their
combs and
hives</sup> pride at the palace in Persepolis which he himself
had caused to be built; Darius^b likewise at the
magnificence of his buildings at Susa, for he it was
who contrived those far-famed dwelling-places.
Cyrus the Second^c with his own royal hands and
clothed in his habitual delicate garments and adorned
with his beautiful jewels of great price, planted his
Gardens in Lydia and prided himself on the fact
before all the Greeks and even before Lysander the
Spartan, when Lysander came to visit him in Lydia.

^a Cyrus I, founder of the Achaemenid Persian empire, 549-29 B.C. City and palace of Persepolis were burned by Alexander the Great.

^b Darius, son of Hystaspes, King of Persia, 521-485 B.C., reputed founder of Susa, on the river Choaspes. It was a residence of the Persian kings during the springtime.

^c Cyrus II, younger son of Darius II, c. 430-401 B.C., helped Lysander, the Spartan admiral, with sums of money, thereby ensuring the final victory of Sparta in the Peloponnesian war. The 'Gardens' were at Sardes.

ἄδουσιν οἱ συγγραφεῖς, αἱ δὲ τῶν μελιτῶν οἰκοδομαὶ σοφώτεραι οὖσαι κατὰ πολὺ καὶ τεχνηέστεραι,¹ ἀλλὰ τούτων γε² οὐδὲ δλίγην ἔθεντο ὥραν· ἔκεινοι μὲν γὰρ πολλοὺς³ λυπήσαντες εἰργάσαντο ὅσα εἰργάσαντο· οὐδὲν δὲ ἄρα ἦν μελιτῶν εὐχαριτώτερον, ἐπεὶ μηδὲ σοφώτερον ἦν. πρώτους μὲν γὰρ ἐργάζονται τοὺς θαλάμους τοὺς τῶν βασιλέων, καὶ εὐρυχωρίαν ἔχουσιν οὗτοι, καὶ εἰσὶν ἀνώτεροι· καὶ ἔρκος δὲ περιβάλλουσι τούτους, οἷονεὶ τεῖχος εἶναι καὶ περίβολον, ἀποσεμινύονται καὶ ἐκ τούτου τὴν οἰκησιν τὴν βασιλειον. διαιροῦσι δὲ αὐτὰς ἐς τρία καὶ οὖν καὶ τὰς οἰκήσεις τὰς ἑαυτῶν ἐς τοσαῦτα. αἱ μὲν γὰρ πρεσβύταται⁴ γειτνιῶσι τῇ τῶν βασιλέων αὐλῇ,⁵ αἱ δὲ νεώταται⁶ μετὰ ταύτας⁷ οἰκοῦσιν, αἱ δὲ ἐν ἥβῃ καὶ ἀκμῇ οὖσαι ἔξωτέρω ἔκειναι, ὡς εἶναι τὰς μὲν πρεσβυτάτας φρουροὺς τῶν βασιλέων, τὰς δὲ νεάνιδας ἔρκος τῶν νεωτάτων.

60. Λέγει μέν τις λόγος ἀκέντρους εἶναι τὸν τούτων βασιλέας· λέγει δὲ καὶ ἔτερος καὶ πάνυ ἔρωμένα τὰ κέντρα συμπεφυκέναι αὐτοῖς καὶ τεθηγμένα ἀνδρειότατα· οὗτε δὲ ἐπ’ ἀνδρί ποτε χρῆσθαι αὐτοῖς οὔτε ἐπὶ ταῖς μελίταις, ἀλλὰ συμπεπλάσθαι φόβον ἀλλως· μή γὰρ θέμις εἶναι τὸν ἄρχοντα καὶ τῶν τοσούτων ἔφορον κακὸν ἐργάσασθαι. καὶ τὰς μελίτας δὲ τὰς λοιπὰς δμολογοῦσιν οἱ τούτων ἐπιστήμονες ἐν ὅψει τῶν ἀρχόντων τῶν σφετέρων ὑποκλίνειν τὰ κέντρα, οἷονεὶ τῆς

¹ Ρωμ: τὰς δὲ . . . οἰκοδομὰς σοφώτερας οὖσας . . . τεχνηέστερας.
² ὑπέρ τούτων.
³ πολὺ καὶ πολλούς.

Historians celebrate these constructions, but the dwellings of Bees which are far cleverer and exhibit a greater skill, of these they take not the slightest notice. And yet, while those monarchs wrought what they wrought through the affliction of multitudes, there never was any creature more gracious than the Bee, just as there is none cleverer. The first things that they construct are the chambers of their kings, and they are spacious and above all the rest. Round them they put a barrier, as it were a wall or fence, thereby also enhancing the importance of the royal dwelling. And they divide themselves into three grades, and their dwellings accordingly into the same number. Thus, the eldest dwell nearest the royal palace, and the latest born dwell next to them, while those that are young and in the prime of life are outside the latter. In this way the eldest are the king's bodyguard, and the youthful ones are a protection to the latest born.

60. According to one story the King Bees are ^{The} King Bee stingless; according to another they are born with stings of great strength and trenchant sharpness; and yet they never use them against a man nor against bees: the stings are a pretence, an empty scare, for it would be wrong for one who rules and directs such numbers to do an injury. And those who understand their ways bear witness to the fact that the other Bees when in presence of their rulers withdraw their stings, as though shrinking and giving

⁴ πρεσβύταται καὶ αἱ παλαιόταται.

⁵ αὐλῇ οἷονεὶ δορύφοροι καὶ φρουροὶ οὗτοι.

⁶ νεώταται καὶ αἱ αὐτοετέσι.

⁷ ταύτα.

έξουσίας ἀφισταμένας καὶ παραχωρούσας. ἐκάτε-
ρον δ' ἂν τις ἐκπλαγείη τὸ τῶν βασιλέων ἐκείνων·
εἴτε γὰρ μὴ ἔχοντι πόθεν ἀδικήσουσι, μέγα τοῦτο·
εἴτε καὶ παρὸν ἀδικήσαι μὴ ἀδικοῦσι, ἀλλὰ τοῦτό
γε μακρῷ κρείττον ἐστιν.

way before authority. And one might well be astonished at either of the aforesaid characteristics in these King Bees: if they have no means of injuring, this is remarkable; if with all the means of injuring they do no injury, then this is far more to their credit.

BOOK II

B

1. "Οταν τὰ τὴν τὰ τῶν Θρακῶν καὶ τὸν κρυμοὺς ἀπολείπωσι τοὺς Θρακίους αἱ γέρανοι, ἀθροίζονται μὲν ἐς τὸν Ἔβρον, λίθον δὲ ἑκάστη καταπιοῦσα, ὡς ἔχειν καὶ δεῖπνον καὶ πρὸς τὰς ἐμβολὰς τῶν ἀνέμων ἔρμα, πειρῶνται τοῦ μετοικισμοῦ καὶ τῆς ἐπὶ τὸν Νεῖλον ὄρμῆς, ἀλέας τε καὶ χειμερίου¹ συντροφίας πόθῳ τῆς ἑκεῖθι. μελλουσῶν δὲ αὐτῶν αὔρεοθαι καὶ τοῦ πρόσω πέρισσοθαι, ὁ παλαίτατος γέρανος περιελθὼν τὴν πᾶσαν ἀγέλην ἐς τρίς, ἐίτα μέντοι πεσὼν ἀφίησι τὴν ψυχήν. ἐνταῦθα² οὖν οἱ λοιποὶ θάπτουσι μὲν τὸν νεκρόν, φέρονται δὲ εὐθὺν τῆς Αἰγύπτου, τὰ μῆκυστα πελάγη περαιούμενοι τῷ ταρσῷ τῶν πτερῶν, καὶ οὕτε ὄρμίζονται που οὕτε ἀναπαύνται. σπείροντας δὲ τοὺς Αἰγυπτίους καταλαμβάνουσι, καὶ τράπεζαν ὡς ἄν εἴποις ἄφθονον τὴν ἐν ταῖς ἀρούραις εὐρόντες ἐίτα ἄκλητοι ξενίων μεταλαγχάνουσιν.

2. Τίκτεοθαι μὲν ἐν ὄρεσι ζῷα καὶ ἐν ἀέρι καὶ ἐν θαλάττῃ, θαῦμα οὕτω μέγα. ὑλὴ γάρ καὶ τροφὴ καὶ φύσις ἡ τούτων αἰτία· ἔκγονα δὲ πυρὸς πτηνὰ ἔναι τοὺς καλούμενους πυργόνους, καὶ ἐν αὐτῷ βιοῦν καὶ τεθηλέναι, καὶ δεῦρο καὶ ἔκεισε περιποτάσθαι, τοῦτο ἐκπληγτικόν. καὶ τὸ ἔτι θαῦμα, ὅταν ἔξω τοῦ πυρὸς τοῦ συντρόφου ἐκνεύ-

¹ τῆς χειμερίου.

² ἐντεῦθεν.

BOOK II

1. When Cranes are about to leave their Thracian ^{The migration of Cranes} haunts and the frosts of Thrace, they collect on the river Hebrus,^a and when each one has swallowed a stone by way of food and as ballast against the onslaught of winds, they prepare to emigrate and to set out for the Nile, longing for the warmth and for the food that is to be had there during the winter. And just when they are on the point of rising and moving off, the oldest Crane goes round the entire flock thrice and then falls to the ground and breathes his last. So the others bury the dead body on the spot and fly straight to Egypt, traversing the widest seas on outstretched wing, never landing, never pausing to rest. And they fall in with the Egyptians as they are sowing their fields, and in the ploughlands they find, so to speak, a generous table, and though uninvited partake of the Egyptians' hospitality.

2. That living creatures should be born upon the 'fire-flies' mountains, in the air, and in the sea, is no great marvel, since matter, food, and nature are the cause. But that there should spring from fire winged creatures which men call 'Fire-flies,'^b and that these should live and flourish in it, flying to and fro about it, is a startling fact. And what is more extraordinary, when these creatures stray outside the

^a Mod. Maritza.

^b Lit. 'fire-born'; these are not what are now called 'fire-flies,' and are unknown to modern science.

σωσι καὶ ἀέρος ψυχροῦ μεταλάχωσιν,¹ ἐνταῦθα δὴ τεθνήκασι. καὶ ἡτοι ἡ αἰτία τίκτεσθαι μὲν πυρὶ, ἀέρι δὲ ἀπόλλυσθαι, λεγέτωσαν ἄλλοι.

3. Οἱ μὲν ὅρνιθες οἱ ἔτεροι ἀναβαίνονται, ὡς λόγος, αἱ δὲ χελιδόνες οὖ, ἀλλὰ τούτων γε ἐναντία ἡ μίξις ἔστι. καὶ τὸ αἴτιον οἶδεν ἡ φύσις. λέγει δὲ ὁ πλείων λόγος ὅτι πεφρίκασι τὸν Τηρέα καὶ δεδοίκασι μή ποτε ἄρα προσερπύσας λάθρᾳ ἔττα ἐργάσηται τραγωδίαν καινήν. ἦν δὲ ἄρα καὶ τοῦτο χελιδόνι δῶρον ἐκ τῆς φύσεως, ὡς γε ἐμὲ κρίνειν, τὸ τιμιώτατον πηρωθένσα τὴν ὄψιν περόναις ἐὰν τύχῃ, ὅρᾳ αἰθίσ. τί οὖν ἔτι τὸν Τειρεσίαν ἔδομεν, καίτοι μὴ ἐνταῦθι² *μόνον*,³ ἀλλὰ καὶ ἐν ᾧδον σοφώτατον,⁴ ὡς Ὁμηρος λέγει;

4. Ζῷα ἐφήμερα οῦτα κέκληται, λαβόντα τὸ ὄνομα ἐκ τοῦ μέτρου τοῦ κατὰ τὸν βίον τίκτεται γὰρ⁵ ἐν τῷ οἴνῳ, καὶ ἀνοιχθέντος τοῦ σκεύους τὰ δὲ ἐξέπτη καὶ εἶδε τὸ φῶς καὶ τέθνηκεν. οὐκοῦν παρελθεῖν μὲν αὐτοῖς ἐσ τὸν βίον ἔδωκεν ἡ φύσις, τῶν δὲ ἐν αὐτῷ κακῶν ἐρρύσατο τὴν ταχίστην, μήτε τι τῶν ἴδιων συμφορῶν ἡσθημένοις μήτε μήν τινος τῶν ἀλλοτρίων μάρτυσι γεγενημένοις.

¹ μεταλάβωσιν.

² ἐνταῦθοι. ³ *μόνον* add. H.

⁴ σοφώτατον ψυχῶν.

⁵ μὲν γάρ.

range of the heat to which they are accustomed and take in cold air, they at once perish. And why they should be born in the fire and die in the air others must explain.

3. With other birds the hen is mounted by the cock, ^{Swallows} and their so they say; not so Swallows: their manner of coupling ^{mating} is the reverse. Nature alone knows the reason for this. But the common explanation is that the hens are afraid of Tereus,^a and fear lest one day he steal secretly upon them and enact a fresh tragedy. Now in my opinion the most valuable gift that Nature has bestowed upon the Swallow is this, that if it chance to be blinded with a brooch-pin, it regains its sight.

Why then do we continue to sing the praises of Teiresias, even though he was the wisest of men not only on earth but also in Hades, as Homer tells us [Od. 10. 493]?

4. There are creatures called *Ephemera* (living only 'Ephemera' for a day)^b that take their name from their span of life, for they are generated in wine, and when the vessel is opened they fly out, see the light, and die. Thus it is that Nature has permitted them to come to life, but has rescued them as soon as possible from life's evils, so that they are neither aware of their own misfortune nor are spectators of the misfortune of others.

all three were changed into birds, T. into a hoopoe (or hawk), Procne a swallow, Philomela into a nightingale.

^b Perhaps the 'Vinegar-fly,' belonging to the genus *Drosophila*.

^a Tereus married Procne and later, under false pretences, her sister Philomela. To punish him Procne slew their son Itys and then fled with her sister. When pursued by Tereus

5. "Ηδη μέντοι τις καὶ ἀσπίδος ἐν μακρῷ τῷ χρόνῳ πληγὴν ίάσατο ἡ τομὴν παραλαβὼν ἡ πῦρ ὑπομένας εὐ μάλα τλημόνως ἡ ἀναγκαῖοις φαρμάκοις τὸ κακόν, ὡνα μὴ πρόσω ἐρπύσῃ,¹ στήσας δὲ δεῖλας· σπιθαμὴ δὲ βασιλίσκου τὸ μῆκος ἔστι, καὶ μέντοι καὶ θεασάμενος ὁ τῶν ὄφεων μῆκιστος αὐτὸν οὐκ ἐσ ἀναβολὰς ἀλλὰ ἥδη ἐκ τῆς τοῦ φυσῆματος προσβολῆς αὐτὸς ἔστιν. εἰ δὲ ἄνθρωπος κατέχοι ράβδον, εἴτα ταύτην ἐκεῖνος ἐνδάκοι,² τέθνηκεν ὁ κύριος τῆς λύγου.

6. Τὴν τῶν δελφίνων φιλομουσίαν καὶ τὸ τῶν αὐτῶν ἐρωτικόν, τὸ μὲν ἄδονσι Κορίνθιοι,³ καὶ ὅμοιογούσιν αὐτοῖς Λέσβιοι, τὸ δὲ Ἰῆται⁴. τὰ μὲν Ἀρίονος⁵ τοῦ Μηθυμναίου ἐκεῖνοι, τά γε μὴν ἐν τῇ Ἰω⁶ ὑπὲρ τοῦ παιδός τοῦ καλοῦ καὶ τῆς νήσεως αὐτοῦ καὶ τοῦ δελφίνος οἱ ἔτεροι. λέγει δὲ καὶ Βιζάντιος ἀνήρ, Λεωνίδης ὄνομα, ιδεὺν αὐτὸς παρὰ τὴν Αἰολίδα πλέων ἐν τῇ καλουμένῃ Ποροσελῆνῃ πόλει δελφίνα ἥθάδα καὶ ἐν λιμένι τῷ ἐκείνων οἰκοῦντα καὶ ὥσπερ οὖν ιδιοξένους χρώμενον τοὺς ἐκεῖθι. καὶ ἐπί γε τούτῳ ὁ αὐτὸς λέγει πρεσβῦτήν⁷ τινα καὶ γέροντα δὲ συνοικοῦντα αὐτῇ ἐκθρέψαι τόνδε τὸν τρόφιμον δελέατά⁸ οἱ προτείνοντας καὶ μάλα⁹ γε ἐφοιλκά. καὶ μέντοι καὶ ὁμότροφός οἱ ἦν ὁ τῶν πρεσβυτῶν υἱός, καὶ ἐτιθηνοῦντο ἄμφω τὸν δελφίνα καὶ τὸν παῖδα τὸν

¹ Jas: προσερπύσῃ.

³ Gron: Αἰγαῖπτιοι.

⁵ Ἀρίωνος.

⁷ καὶ πρεσβῦτιν.

⁹ ἀλλα.

² δάκοι.

⁴ Valesius: Τηῆται.

⁶ Valesius: Τηῖω.

⁸ δέλεάρ τε.

5. Men have, it is true, recovered after a long <sup>The Asp,
its bite</sup> while from the bite of an Asp,^a either by summoning excision to their aid or with the utmost fortitude enduring cautery, or they have in their plight prevented the poison from spreading by taking the necessary medicines.

The Basilisk measures but a span, yet at the sight <sup>The
Basilisk</sup> of it the longest snake not after an interval but on the instant, at the mere impact of its breath, shrivels. And if a man has a stick in his hand and the Basilisk bites it, the owner of the rod dies.

6. The Dolphin's love of music and its affectionate <sup>Dolphin and
boy at
Poroselene</sup> nature are a constant theme, the former with the people of Corinth (with whom the Lesbians concur), the latter with the inhabitants of Ios. The Lesbians tell the story of Arion of Methymna; what happened in Ios with the beautiful boy and his swimming and the Dolphin is told by the inhabitants of Ios.

A certain Byzantine, Leonidas by name, declares that while sailing past Aeolis he saw with his own eyes at the town called Poroselene^b a tame Dolphin which lived in the harbour there and behaved towards the inhabitants as though they were personal friends. And further he declares that an aged couple fed this foster-child, offering it the most alluring baits. What is more, the old couple had a son who was brought up along with the Dolphin, and the pair

^a But see 1. 54.

^b Poroselene, island and town, the largest of the Hecatonnesi lying between Lesbos and Asia Minor.

σφέτερον, καὶ πως ἐκ τῆς συντροφίας ἐλαθέτην
 ἐσ ἔρωτα ἀλλήλων ὑπελθόντε ὁ τε ἄνθρωπος καὶ
 τὸ ζῶν, καὶ, τοῦτο δὴ τὸ ἀδόμενον, ὑπέρσεμνος¹
 ἀντέρως ἐτυμάτο ἐν τοῖς προειρημένοις. ὁ τούνν
 δελφὶς ὡς μὲν πατρίδα ἐφίλει τὴν Ποροσελήνην,²
 ὡς δὲ Ἰδιον οἰκον ἡγάπα τὸν λιμένα, καὶ δὴ καὶ
 τὰ τροφεῖα τοῖς θρεψαμένοις ἀπεδίδουν. καὶ τοῦτων
 γε ἔκενος ἦν ὁ τρόπος. τέλειος ὡν τῆς ἀπὸ
 χειρὸς τροφῆς ἔδειπο ἥκιστα, ἥδη γε μὴν καὶ
 περαιτέρω προνέων καὶ περινηχόμενος καὶ σκοπῶν
 ἄγρας ἐναλίους τὰ μὲν ἔαυτῷ δεῖπνον εἶχε, τὰ δὲ
 τοῖς οἰκείοις ἀπέφερεν· οἱ δὲ ἔδεισαν τοῦτο καὶ
 μέντοι καὶ ἀνέμενον τὸν ἔξ αὐτοῦ φόρον ἀσμένως.
 καὶ μία μὲν ἦν ἥδε ἡ πρόσοδος, ἔκενη δὲ ἄλλη.
 ὄνομα³ τῷ δελφῖνι ὡς τῷ παιδὶ οἱ θρεψάμενοι
 ἔθεντο· καὶ ὁ παῖς τῇ συντροφίᾳ θαρρῶν, τοῦτο⁴
 αὐτὸν ἐπί τινος προβλῆτος στὰς τόπου ἐκάλει, καὶ
 ἄμα τῇ κλήσει καὶ ἐκολάκευεν· ὁ δέ, εἴτε πρὸς
 εἰρεσίαν ἡμιλλάτο τινα, εἴτ' ἐκυβίστα τῷκ ἄλλων
 ὅσοι περὶ τὸν χῶρον ἐπλανῶντο ἀγελαῖοι κατα-
 σκιρτῶν, εἴτ' ἐθῆρα⁵ ἐπειγούσης τῆς γαστρὸς
 αὐτὸν, ἐπανήιει καὶ μάλα γε ὥκιστα δίκην ἐλαυνο-
 μένης νεώς πολλῷ τῷ ροθίῳ, καὶ πλησίον τῶν
 παιδικῶν γενόμενος συμπαίστης τε ἦν καὶ συνε-
 σκίρτα, καὶ πῆ μὲν τῷ παιδὶ παρενήχετο, πῆ δὲ ὁ
 δελφὶς οἴλα προκαλούμενος εἴτα μέντοι ἐσ τὴν
 ἄμιλλαν τὴν πρὸς⁶ αὐτὸν τὰ παιδικὰ ὑπῆγε. καὶ

¹ καὶ μάλα ν.

² προειρημένην.

³ ὄνομα δὲ καλ.

⁴ Schr: τοῦτον.

⁵ εἴτε ἐσ θήραν· καὶ μάλα γε.

⁶ εἰς.

cared for the Dolphin and their own son, and somehow by dint of being brought up together the man-child and the fish gradually came without knowing it to love one another, and, as the oft-repeated tag has it, 'a super-reverent counter-love was cultivated' by the aforesaid. So then the Dolphin came to love Poroselene as his native country and grew as fond of the harbour as of his own home, and what is more, he repaid those who had cared for him what they had spent on feeding him. And this was how he did it. When fully grown he had no need of being fed from the hand, but would now swim further out, and as he ranged abroad in his search for some quarry from the sea, would keep some to feed himself, and the rest he would bring to his 'relations.' And they were aware of this and were even glad to wait for the tribute which he brought. This then was one gain; another was as follows. As to the boy so to the Dolphin his foster-parents gave a name, and the boy with the courage born of their common upbringing would stand upon some spot jutting into the sea and call the name, and as he called would use soothing words. Whereat the Dolphin, whether he was racing with some oared ship, or plunging and leaping in scorn of all other fish that roamed in shoals about the spot, or was hunting under stress of hunger, would rise to the surface with all speed, like a ship that raises a great wave as it drives onward, and drawing near to his loved one would frolic and gambol at his side; at one moment would swim close by the boy, at another would seem to challenge him and even induce his favourite to race with him. And what was even more astounding, he would at times even decline

τὸ ἔτι θαῦμα, ἀπέστη καὶ τῆς πρώτης ποτὲ καὶ δὴ καὶ ὑπενήξατο αὐτῷ, οἷα νικώμενος ἥρέως δήπου. ταῦτα τοίνυν ἐκεκήρυκτο, καὶ τοῖς πλέονσιν ὄφαμα ἐδόκει σὺν καὶ τοῖς ἄλλοις ὅσα ἡ πόλις ἀγαθὰ εἶχε, καὶ τοῖς πρεσβύταις καὶ τῷ μειρακίῳ πρόσοδος ἦν.

7. Ἐν Λιβύῃ ἡμιόνους ¹ ἡ τετρωμένους Ἀρχέλαος λέγει ἡ ἀπειπόντας ὑπὸ δύφους ἐρρίφθαι νεκροὺς πολλούς. πολλάκις δὲ ὄφεων ἐπιρρέουσαν φύλον πάμπολυ τῶν κρεῶν ἔσθιεν· ἐπὰν δὲ βασιλίσκου συρίγματος ἀκούσῃ, τὰ μὲν ὑπὸ τοῖς εἴλυοῖς ² καὶ τῇ φάμμῳ ἀφανίζεσθαι τὴν ταχίστην καὶ ἀποκρύπτεσθαι, τὸν δὲ προσελθόντα κατὰ πολλὴν τὴν εἰρήνην δειπνεῖν, εἴτα ἀδησ ὑποσυρίζειν καὶ ἀπαλλάττεσθαι, τοὺς δὲ ἡμιόνους καὶ τὸ δεῦπνον τὸ ἔξ αὐτῶν σημαίνεσθαι τὸ ἐντεῦθεν, τὸ τοῦ λόγου τοῦτο, ἀστροις.

8. Λόγοι φασὶν Εὐβοέων δεῦρο φοιτῶντες, τοὺς ἀλιέας τοὺς ἐκεῖσε τοῖς δελφῖσι τοῖς ἐκεῖθι ἰσομοιρίαν τῆς θήρας ἀπονέμειν· καὶ ἀκούω τὴν ὄγραν τοιαύτην. γαλήνην εἶναι χρή, καὶ εἰ ταῦθ' οὔτως ἔχει, τῆς πρώτας τῶν ἀκατίων κοίλας τινὰς ἔξαρτώσων ἐσχαρίδας πυρὸς ἐνακμάζοντος· καὶ εἰσὶ διαφανεῖς, ὡς καὶ στέγειν ³ τὸ πῦρ καὶ μὴ κρύπτειν τὸ φῶς. ἵπνοὺς καλοῦσσαν αὐτάς. οἱ τοίνυν ἵχθυς δεδίσαι τὴν αὐγὴν καὶ τὴν λαμπτηδόνα δυσωποῦνται· καὶ οἱ μὲν οὐκ εἰδότες ὅ τι βούλεται

¹ ἡμιόνους τινάς.

³ Reiske: στέγειν καὶ.

² Ἰλύσι.

the winner's place and actually swim second, as though presumably he was glad to be defeated.

These happenings were noised abroad, and those who sailed thither reckoned them among the excellent sights which the city had to show; and to the old people and to the boy they were a source of revenue.

7. Archelaus tells us that in Libya mules that ^{The Basilisk and other snakes} have been wounded or which have succumbed from thirst are thrown out for dead in great numbers. And frequently a multitude of snakes of all kinds comes streaming up to eat their flesh, but whenever they hear the hiss of the Basilisk they disappear as swiftly as possible into their dens or beneath the sand, and hide; so the Basilisk on reaching the spot feasts in complete tranquillity. Then again with a hiss he is off, and thereafter as to the mules and to the feast which they provide, 'he marks their place,' as the saying has it, 'only by the stars.'^a

8. There are stories which reach us from Euboea of ^{Fishermen and} fisher-folk in those parts sharing their catch equally ^{Dolphins} with the Dolphins in those parts. And I am told that they fish in this way. The weather must be calm, and if it is, they attach to the prow of their boats some hollow braziers with fire burning in them, and one can see through them, so that while retaining the fire they do not conceal the light. They call them lanterns. Now the fish are afraid of the brightness and are dazzled by the glare, and some of them not knowing what is the purpose of the thing they see,

^a I.e. he never returns; cp. Jebb on Soph. *OT* 795.

τὸ δρώμενον, πλησιάζουσι, μαθεῖν βουλόμενοι τοῦ φοβούντος σφᾶς τὴν αἰτίαν· εἴτα ἐκπλαγέντες ἡ πρός την πέτρα ἡσυχάζουσιν ἀθρόοι παλλόμενοι τῷ δέει ἡ ἐς τὴν ἥδινα ἐκπίπουσιν ὥθούμενοι, καὶ ἐοίκασι τοὺς ἐμβεβροντημένους. οὕτω γε μὴν διακειμένους ράστόν ἔστιν ἥδη καὶ τριαντή πατάξαι. ἐπειδὰν οὖν θεάσωνται οἱ δελφῖνες τοὺς ἀλίεας τὸ πῦρ ἔξαφαντας, ἑαυτοὺς εὐτρεπίζουσι. καὶ οἱ μὲν ἡρέμα ὑπερέπτουσιν, οἱ δὲ δελφῖνες τοὺς ἔξωτέρω τῶν ἰχθύων φοβούντες ὥθοῦσι καὶ τοῦ διαδιδράσκειν ἀναστέλλουσιν. οὐκοῦν ἐκεῖνοι πιεζόμενοι πανταχόθεν καὶ τρόπον τιὰ κεκυκλωμένοι ἔκ τε τῆς τούτων εἰρεσίας καὶ τῆς νήξεως τῆς ἐκείνων συνιάσιν ἀφυκτα εἶναι σφίσι, καὶ παραμένουσι καὶ ἀλίσκονται πάμπολύ τι χρῆμα. καὶ οἱ δελφῖνες προσίασιν ¹ ὡς ἀπαιτοῦντες τοῦ κοινοῦ πόνου τὴν ἐπικαρπίαν τὴν ὀφειλομένην σφίσιν ἔκ τῆς νομῆς, καὶ οἱ γε ἀλιεῖς πιστῶς καὶ εὐγνωμόνως ἀφίστανται τοὺς συνθήροις τοῦ δικαίου μέρους, εἰ βούλονται καὶ πάλιν σφίσι συμμάχους ἀκλήτους παρεῖναι καὶ ἀπροφασίστους. πιστεύοντι γάρ οἱ ἐκεῖ θαλαττοργοὶ ὅτι παραβάντες ἔξουσιν ἔχθροὺς οὓς εἶχον πρότερον φίλους.

9. Ἐλαφος ὄφιν νικᾷ, κατά τινα φύσεως δωρεὰν θαυμαστήν· καὶ οὐκ ἀν αὐτὸν διαλάθοι ἐν τῷ φωλεῷ ὃν δ ἔχθιστος, ἀλλὰ προσερέσας τῇ καταδρομῇ τοῦ δακετοῦ ² τοὺς ἑαυτοῦ μυκτήρας βιαιότατα ἐσπνεῖ, καὶ ἔλκει ὡς ἔνγγι τῷ πνεύματι, καὶ ἄκοντα προάγει, καὶ προκύπτοντα αὐτὸν ἐσθίειν ἄρχεται· καὶ μάλιστά γε διὰ χειμῶνος δρῆ τοῦτο.

¹ *Schn:* προτασιν.

draw near from a wish to discover what it is that frightens them. Then terror-stricken they either lie still in a mass close to some rock, quivering with fear, or are cast ashore as they are jostled along, and seem thunderstruck. Of course in that condition it is perfectly easy to harpoon them. So when the Dolphins observe that the fishermen have lit their fire, they get ready to act, and while the men row softly the Dolphins scare the fish on the outskirts and push them and prevent any escape. Accordingly the fish pressed on all sides and in some degree surrounded, realise that there is no escaping from the men that row and the Dolphins that swim; so they remain where they are and are caught in great numbers. And the Dolphins approach as though demanding the profits of their common labour due to them from this store of food. And the fishermen loyally and gratefully resign to their comrades in the chase their just portion—assuming that they wish them to come again, unsupposed and prompt, to their aid, for those toilers of the sea are convinced that if they omit to do this, they will make enemies of those who were once friends.

9. A Deer defeats a snake by an extraordinary gift Deer and Snakes that Nature has bestowed. And the fiercest snake lying in its den cannot escape, but the Deer applies its nostrils to the spot where the venomous creature lurks, breathes into it with the utmost force, attracts it by the spell, as it were, of its breath, draws it forth against its will, and when it peeps out, begins to eat it. Especially in the winter does it do this.

² τοῦ δόμου.

ηδη μέντοι τις ¹ καὶ κέρας ἐλάφους ξέσας, εἴτα τὸ ξέσμα ἐσ πῦρ ἐνέβαλε, καὶ ὁ καπνὸς ἀνιών διώκει τοὺς ὄφεις πανταχόθεν, μηδὲ τὴν ὀσμὴν ὑπομένοντας.

10. Ἐστι μὲν τὴν ἄλλως ² ὁ ἵππος γαῦρον· καὶ γάρ καὶ τὸ μέγεθος καὶ τὸ τάχος αὐτὸν καὶ τοῦ αὐχένος τὸ ὑψηλὸν καὶ ἡ τῶν σκελῶν ὑγρότης καὶ ἡ τῶν ὅπλῶν κροῦσις ³ ἐσ φρύναγμα καὶ τῦφον ἀνάγει μάλιστα δὲ κομῶσα ἵππος ἀβρότατόν τέ ἔστι καὶ θρυπτικώτατον. ἀτιμάζει γοῦν ἀναβῆναι τοὺς ὄνους αὐτήν, ἵππω δὲ γαμουμένη ἥδεται, καὶ ἐαυτὴν ἀξιοῦ τῶν μεγίστων. ὅπερ οὖν συνειδότες οἱ βουλόμενοι ἡμιόνους σφίσι γενέσθαι, ἀποθρίσαντες τῆς ἵππου τὴν χαίτην εἰκῇ καὶ ὡς ἔτυχεν, εἴτα μέντοι τοὺς ὄνους ἐπάγουσιν· ἡ δὲ ὑπομένει τὸν ἄδοξον ηδη γαμέτην, πρῶτον αἰδούμενη. καὶ Σοφοκλῆς δὲ ἔουκε μεμνῆσθαι τοῦ πάθους.

11. Περὶ μὲν τῆς τῶν ἐλεφάντων σοφίας εἶπον ἀλλαχόθι, καὶ μέντοι καὶ περὶ τῆς θήρας αὐτῶν καὶ ταύτης ⁴ εἶπον ὀλίγα ἐκ πολλῶν ὡν ἔφασαν ἄλλοι. τὸ δὲ νῦν ἔχον ἔουκα ⁵ ἐρεῖν περὶ τε εὐμονούσιας αὐτῶν καὶ εὐπειθείας καὶ τῆς ἐσ τὰ μαθήματα εὐκολίας, χαλεπὰ ὅμως ὄντα καὶ ἀνθρώπῳ τυχεῖν, ⁶ μή τι γοῦν τοσούτῳ θηρίῳ καὶ οὕτω τέως ἀγριωτάτῳ συγγενέσθαι. χορείαν γάρ καὶ δρχηστικὴν καὶ βαίνειν πρὸς ρύθμον καὶ

¹ τις after ἐλάφου in MSS.

² τὴν ἄλλως] καὶ ἐκ τῶν ἄλλων.

³ κροῦσις πάντα.

⁴ ταῦτα.

⁵ Schn: ἔθηκα.

Indeed it has even happened that a man has ground a Deer's horn to powder and then has thrown the powder into fire, and that the mounting smoke has driven the snakes from all the neighbourhood: even the smell is to them unendurable.

10. The Horse is generally speaking a proud creature, ^{Mare and Ass} the reason being that his size, his speed, his tall neck, the suppleness of his limbs, and the clang of his hooves make him insolent and vain. But it is chiefly a Mare with a long mane that is so full of airs and graces. For instance, she scorns to be covered by an ass, but is glad to mate with a horse, regarding herself as only fit for the greatest *(of her kind)*. Accordingly those who wish to have mules born, knowing this characteristic, clip the Mare's mane in a haphazard fashion anyhow, and then put asses to her. Though ashamed at first, she admits her present ignoble mate. Sophocles also appears to mention this humiliation [fr. 659P].^a

11. Touching the sagacity of Elephants I have ^{The} _{Elephant,} spoken elsewhere; and further, I have spoken too of the manner of hunting them, mentioning but a few of the numerous facts recorded by others. For the present I intend to speak of their sense for music and their readiness to obey and their aptitude for learning things which are difficult even for mankind, to say nothing of so huge an animal and one hitherto so fierce to encounter. The movements of a chorus, the steps of a dance, how to march in time, how to

^a See 11. 18.

⁶ τυχεῖν αὐτῶν.

αὐλοῦ ἀσμένως¹ ἄκοντεν καὶ συνιέναι ἥχων διαφοράς, ἡ βραδύνειν ἐνδιδόντων ἡ ταχύνειν παρορμώντων, μαθὼν οἰδεν ἐλέφας, καὶ ἀκριβοῖ καὶ οὐ σφάλλεται. οὕτως ἄρα ἡ φύσις μεγέθει μὲν αὐτὸν μέγιστον εἰργάσατο, μάθησις² δὲ πραότατον ἀπέφηγε καὶ εὐάγωγον. εἰ μὲν οὖν ἔμελλον τὴν ἐν Ἰνδοῖς αὐτῶν ἐνπείθειαν καὶ εἰμάθειαν ἡ τὴν ἐν Αἰθιοπίᾳ ἡ τὴν ἐν Λιβύῃ γράφειν, οὐσας ἀν τῷ καὶ μυθον ἔδοκουν τινὰ συμπλάσας κομπάξειν, εἴτα ἐπὶ φήμῃ τοῦ θηρίου τῆς φύσεως καταψεύδεσθαι· ὅπερ ἔχρην δρᾶν φιλοσοφοῦντα ἄνδρα ἥκιστα καὶ ἀληθεῖας ἔραστὴν διάπυρον. ἂν δὲ αὐτὸς εἶδον καὶ ἄτινα πρότερον ἐν τῇ Ῥώμῃ πραχθέντα ἀνέγραψαν ἄλλοι προειλόμην εἰπεῖν, ἐπιδραμῶν ὀλίγα ἐκ πολλῶν, οὐχ ἥκιστα καὶ ἐντεῦθεν ἀποδεικνὺς τὴν τοῦ ζῶντος³ ἴδιότητα. ἡμερωθεὶς⁴ ἐλέφας πραότατόν ἔστι, καὶ ἄγεται ῥάστα ἐσ ὁ τί τις⁵ θέλει. καὶ τά γε πρεσβύτατα τιμῶν τὸν χρόνον ἔρω πρώτον. θέας ἐπετέλει τῷ ρωμαίοις ὁ Γερμανικὸς ὁ Καΐσαρ· εἴη δὲ⁶ ἀν ἀδελφίδοντος Τιβερίου οὐτος. οὐκοῦν ἐγένοντο⁶ καὶ ἄρρενες ἐν τῇ Ῥώμῃ τέλειοι πλείους καὶ θήλειαι, εἴτα ἐξ αὐτῶν ἐτέχθησαν αὐθίγενεις. καὶ σῆτε τὰ κῶλα ὑπήρξαντο πτήγηνσθαι, σοφὸς ἀνὴρ ὄμιλεν τοιούτοις θηρίοις ἐπώλευσεν αὐτούς, δαιμονίᾳ τινὶ καὶ ἐκπληκτικῇ διδασκαλίᾳ μεταχειρισάμενος. προσῆγε δὲ αὐτοὺς ἄρα ἥσυχῇ τὴν γε πρώτην καὶ πράως τοῦς διδάγμασι δελέατα ἄπτα

¹ αὐλοῦ ἀσμένως] αὐλουμένους.

² Ιαο: μαθήσει.

³ τῶν ζῶντος.

⁴ Schm: ἡμερωθέν.

⁵ ὁ τις.

⁶ ἐγένοντο μέν.

enjoy the sound of flutes, how to distinguish different notes, when to slacken pace as permitted or when to quicken at command—all these things the Elephant has learnt and knows how to do, and does accurately without making mistakes. Thus, while nature has created him to be the largest of animals, learning has rendered him the most gentle and docile. Now had I set out to write about the readiness to obey and to learn among elephants in India or in Ethiopia or in Libya, anyone might suppose that I was concocting some pretentious tale, that in fact I was on the strength of hearsay about the beast giving a completely false account of its nature. That is the last thing that a man in pursuit of knowledge and an ardent lover of the truth has any right to do. Instead I have preferred to state what I have myself seen and what others have recorded as having formerly occurred in Rome, treating summarily a few facts out of many, which nevertheless sufficiently demonstrate the peculiar nature of the beast.

The Elephant when once tamed is the gentlest of ^{Performing} _{Elephants} in Rome creatures and is easily induced to do whatever one wants. Now keeping due eye on the time, I shall state the most important events first. Germanicus Caesar was about to give some shows for the Romans. (He would be the nephew ^a of Tiberius.) There were in Rome several full-grown male and female elephants, and there were calves born of them in the country; and when their limbs began to grow firm, a man who was clever at dealing with such beasts trained them and instructed them with uncanny and astounding dexterity. To begin with he introduced them in a quiet, gentle fashion to his instructions, supplying

^a Or rather, the adopted son.

ἐπάγων καὶ τροφὰς ἡδίστας καὶ πεποικιλμένας ἐστὸ ἐπαγωγὸν¹ τε καὶ ἐφολκόν, ὡς εἴ τι μὲν ἦν² ἀγριότητος, τοῦτο ἐκβαλεῖν, ἀπαντομολῆσαι³ δὲ πρὸς τὸ ἥμερον καὶ ἀμωσγέπως ἀνθρώπειον. καὶ ἦν γε τὰ μαθήματα αὐλῶν⁴ ἀκούοντας μὴ ἐκμαίνεσθαι, καὶ τυμπάνων ἀράβουν κροτοῦντος μὴ ταράττεσθαι, καὶ κηλεῖσθαι σύριγγι, φέρειν δὲ καὶ ἥχοντος ἐκμελεῖς⁵ καὶ ποδῶν ἐμβανόντων ψόφον καὶ ὥδην συμμιγή· ἐξεπονήθησαν δὲ καὶ ἀνθρώπων πλῆθος μὴ δεδιέναι. ἦν δὲ καὶ ἐκεῖνοι διδάγματα ἀνδρικά, πρὸς τὴν τῆς πληγῆς καταφορὰν μὴ θυμοῦσθαι, μηδὲ μὴν ἀναγκαζομένους λυγίζειν τι τῶν μελῶν καὶ κάμπτειν ὀρχηστικῶς τε καὶ χορικῶς εἴτα ἐσθιμόν ἐξάπτεσθαι, καὶ ταῦτα ρώμης τε καὶ ἀλκῆς ἐν ἥκοντας. φύσει μὲν οὖν τοῦτο πλεονέκτημα ἥδη καὶ μάλα γεννικόν, μὴ ἔχειν ἀτάκτως μηδὲ ἀπειθῶς πρὸς παιδεύματα ἀνθρωπικά· ἐπειδὲ ἀπέφηνεν αὐτοὺς ὁ ὀρχηστοδιδάσκαλος καὶ μάλα γε σοφούς, καὶ ἥκριθον τὰ ἐκ τῆς παιδεύσεως, οὐκ ἐψεύσαντο τῆς διδασκαλίας τὸν πόνον, φασίν, ἔνθα ἐπιδείξασθαι τὰ παιδεύματα αὐτοὺς ἡ χρεία σὺν τῷ καιρῷ παρεκάλει. δώδεκα μὲν γὰρ τὸν ἀριθμὸν ὅδε ὁ χορὸς ἦσαν· παρῆλθόν γε μὴν ἐντεῦθεν τοῦ θεάτρου καὶ ἐκεῦθεν νεμηθέντες, καὶ εἰσῆσαν ἀβρὰ μὲν βαίνοντες, θρυπτικῶς δὲ τὸ σῶμα πᾶν διαχέοντες, καὶ ἡμιπείχοντο χορευτικὰς στολὰς καὶ ἀνθινάς, καὶ τοῦ γε χορολέκτου τῇ φωνῇ μόνον ὑποσημήναντος οἱ δὲ ἐπὶ στοῖχον ἦσαν, φασίν, εἰ τοῦτο ἐκέλευσεν ὁ διδάξας· εἴτα

¹ ἀγωγόν.

³ ἀπαντομολῆσαι.

² εἴ μὲν τι ἐνῆν Σοβετ.

⁴ καὶ αὐλῶν.

them with delicacies and the most appetising food, varied so as to allure and entice them into abandoning all trace of ferocity and into becoming renegades, that is tame and to some degree human. So what they learnt was not to go wild at the sound of flutes, not to be alarmed at the beating of drums, to be charmed by the pipe and to endure discordant notes, the beat of marching feet, and the singing of crowds. Moreover they were thoroughly trained not to be afraid of men in masses. And further their disciplining was manly in the following respects: they were not to get angry at the infliction of a blow, nor, when obliged to move some limb and to sway in time to dance or song, to burst into a rage, even though they had attained to such strength and courage. Now to refrain by instinct from misbehaving and from flouting the instruction given by a man is a virtue and a mark of nobility. When therefore the dancing-master had brought them to a high degree of proficiency, and they performed accurately what he had taught them, they did not disappoint the labour spent on their training (so they say) in the place where in due time the occasion demanded that they should display what they had been taught. Now this troupe was twelve in number, and they advanced in two groups from the right and the left sides of the theatre. They entered with a mincing gait, swaying their whole body in a delicate manner, and they were clothed in the flowered garments of dancers. And at no more than a word from the conductor they formed into line (so we are told)—supposing that to have been their teacher's order. Then again they

⁵ *Jac*: ἐμμελεῖς.

αῦτιν πάλιν περιήρχοντο ἐς κύκλον, ὑποσημήναντος
ιέναι ταύτη· καὶ εἰ ἔξελίτειν ἔδει, ἐπραττον αὐτό,
καὶ ἀνθη μέντοι ρίπτοῦντες ἐκόσμουν τὸ δάπεδον
οἴδε, μέτρῳ καὶ φειδοῖ δρῶντες, καὶ τι καὶ ¹
ἐπεκτύπουν τοὺς ποσὶ, χόρειόν τε ² καὶ συμμελὲς
διμορφοθοῦντες οἱ αὐτοί. Δάμωνα μὲν οὖν καὶ
Σπίνθαρον καὶ Ἀριστόξενον καὶ Φιλόξενον καὶ ἄλ-
λους ἐπαίνειν μουσικῆς κάλλιστα καὶ ἐν ὀλίγοις
ἔξετάξεσθαι τήνδε τὴν σοφίαν θαυμαστὸν μέν,
ἀπιστον δὲ καὶ παράλογον οὐδαμῶς τὸ δὲ αἴτιον,
ἄνθρωπος ζῷον ἐστι λογικὸν καὶ νῦν καὶ λογισμοῦ
χωρητικόν· ζῷον δὲ ἄναρθρον συνιέναι καὶ ρύθμον
καὶ μέλους καὶ φυλάττειν σχῆμα· καὶ ἐμμέλειαν
μὴ παρατρέπειν καὶ ἀποπληροῦν τῶν διδαχθέντων
τὴν ἀπαίτησον, φύσεως δῶρα ταῦτα ἀμά καὶ
ἴδιότης καθ' ἔκαστον ἐκπληκτική· τὰ δὲ ἐπὶ
τούτοις καὶ ἐκμηῆνι ³ τὸν θεατὴν ἵκανά· χαμαι-
ζῆλων κλινῶν στιβάδες ⁴ ἐν τῇ ψάμμῳ τοῦ θεάτρου
τεθεῖσαι, εἴτα ἐδέξαντο τυλεῖα ⁵ καὶ ἐπὶ τούτοις
στρωμήν ποικίλην, οἰκίας ⁶ μέγα ειδαίμονος καὶ
παλαιοπλούτου σαφῆ ⁷ μαρτύρια· καὶ κυλίκια ἥν
πολυτελῆ παρακείμενα καὶ κρατῆρες χρυσοῦ καὶ
ἀργυροῦ, καὶ ἐν αὐτοῖς ὕδωρ πάμπολυ, τράπεζαι
τε παρέκειντο θύου τε καὶ ἐλέφαντος εὖ μάλα
σοβαροί, καὶ ἥν ἐπ' αὐτῶν κρέα καὶ ἄρτοι, παμβο-
ρωτάτων ἐμπλῆσαι ζῷων γαστέρας ἵκανὰ ταῦτα.
ἐπεὶ δὲ τὰ τῆς παρασκευῆς ἐκπλεά τε καὶ ἀμφιλαφῆ
ἥν, παρῆλθον οἱ δαιτυμόνες, ἔξ μὲν ἄρρενες, ἵσά-

¹ καὶ τι καὶ] αὐτίκα δ·.

² τι.

⁴ Wytt: ὡς στιβάδες.

⁵ τύλια.

³ ἐκμῆναι.

wheeled into a circle when he so ordered them, and if they had to deploy, that also they did. And then they sprinkled flowers to deck the floor, but with moderation and economy, and now and again they stamped, keeping time in a rhythmical dance.

That Damon therefore, that Spintharus, Aristoxenus, Philoxenus, and others should be experts in music and should be numbered among the few for their knowledge of it is certainly matter for wonder but by no means incredible or absurd. The reason is that man is a rational animal capable of understanding and logical thought. But that an inarticulate animal should comprehend rhythm and melody, should follow the movements of a tragic dance without a false step, fulfilling all that its lessons required of it—these are gifts bestowed by Nature, and each one is a singularity that fills one with amazement.

But what followed was enough to send the spectator wild with delight. On the sand of the theatre were placed mattresses of low couches, and on these in turn cushions, and over them embroidered coverlets, clear evidence of a house of great prosperity and ancestral wealth. And close at hand were set costly goblets and bowls of gold and of silver, and in them a large quantity of water; and beside them were placed tables of citrus wood and of ivory, of great magnificence, and they were laden with meat and bread enough to satisfy the stomachs of the most voracious animals. So as soon as the preparations were completed in all their abundance, the banqueters came on, six males and an equal number of

Elephants
at a banquet

⁶ καὶ οἰκίας.

⁷ σαφῆς.

ριθμοι δὲ αἱ θήλειαι αὐτοῖς· καὶ οἱ μὲν ¹ ἀρρενωπὸν στολὴν εἶχον, αἱ δὲ θῆλυν, καὶ κατεκλίνησαν ² σὺν κόσμῳ συνδυασθέντες ἄρρεν τε καὶ θῆλυ. καὶ ὑποσημήναντος τὰς προβοσκίδας ὡς χεῖρας κεκολασμένως προύτεινον, καὶ ἐσιτοῦντο εὖ μάλα σωφρόνως· καὶ οὐτε τις αὐτῶν ἔδοξεν ἀδηφάγος οὐτε μὴν προτένθης τις ἡ τῆς μοίρας τῆς μελζονος ἀρπακτικός, ὡς ὁ Πέρσης. ὁ παρὰ τῷ Ξενοφῶντι τῷ χρυσῷ. ἐπεὶ δὲ πίνειν ἔδει, ἐκάστῳ κρατήρι παρετέθη, καὶ ἀρυτόμενοι ταῖς προβοσκίσι τὸ ποτὸν ἔπινον κεκοσμημένως, εἴτα ἀπέρραινον σὺν παιδιῷ καὶ οὐχ ὑβρει. πολλὰ δὲ καὶ ἄλλα ἀνέγραψαν ³ τοιαῦτα τῆς ἴδιατητος τῶν δε τῶν ζώων σοφὰ καὶ ἐκπληκτικά. ἐγὼ δὲ εἶδον καὶ γράμματα γράφοντα ἐπὶ πίνακος Ῥωμαῖα ἀστραβῶς τῇ προβοσκίδι καὶ ἀτρέπτως· πλὴν ἐπέκειτο *⟨ἢ⟩*⁴ χεὶρ τοῦ διδάξαντος ἐσ τὴν τῶν γραμμάτων παιδαγωγοῦσα περιγραφήν, ἐστε ἀπογράψαι τὸ ζῶον· τὸ δὲ ἀτενὲς ἔώρα κάτω. πεπαιδευμένους εἶναι τοὺς ὀφθαλμοὺς τῷ ζῷῳ καὶ γραμματικοὺς εἶπες ἄν.

12. "Εχει μέντοι καὶ ὁ λαγώς ⁵ συμφυεῖς ἴδιότητας. ἐκπεπταμένοις μὲν γάρ τοῖς βλεφάροις καθεύδει, κάτηγορει δὲ αὐτοῦ τὰ ἔτη τρώγλας τινὰς ὑποφαίνων. φέρει δὲ καὶ ἐν τῇ νηδύι τὰ μὲν ἡμιτελῆ, τὰ δὲ ὠδόνει, τὰ δὲ ἥδη οἱ τέτεκται.

¹ οἱ μὲν ἐλέφαντες.

² Schn : ἀνέγραψα.

³ *⟨ἢ⟩* add. Schn.

⁵ λαγώς.

² κατεκλίθησαν.

females; the former were clad in masculine garb, the latter in feminine; and they took their places in orderly fashion in pairs, a male and a female. And at a signal they reached forward their trunks modestly, as though they were hands, and ate with great decorum. And not one of them gave the impression of being a glutton nor yet of trying to forestall others or of being inclined to snatch too large a portion, as the Persian did who occurs in Xenophon the golden.^a And when they wanted to drink, a bowl was placed by each one, from which they sucked up the water with their trunks and drank it in an orderly manner, and then proceeded to squirt *⟨the attendants⟩*^b in fun, not by way of insult.

Many similar stories have been recorded showing the astounding ingenuity of these animals. And I myself have seen one actually with its trunk writing Roman letters on a tablet in a straight line without any deviation. The only thing was that the instructor's hand was laid upon it, directing it to the shape of the letters until the animal had finished writing; and it looked intently down. You would have said that the animal's eyes had been taught and knew the letters.

12. The Hare has certain innate characteristics. *The Hare* For one thing it sleeps with its eyelids open; for another it proclaims its age when it half shows certain apertures. Also it carries some of its young half-formed in its womb, some it is in process of bearing, others it has already borne.

^a Xen. *An.* 7. 3. 23; Arystas was however an Arcadian, not a Persian. 'Golden,' cf. Diog. La. 10. 8 Πλάτωνα χριωνή, Lucr. 3. 12 [*Epicuri aurea dicta*].

^b Or 'each other'?

13. Τὰ κήτη τὰ μεγάλα πάντα¹ ἄνευ κυνῶν δεῖται τοῦ ἡγεμόνος, καὶ τοῖς ὀφθαλμοῖς ἐκείνου ἄγεται. ἔστι δὲ ἵχθυς μικρὸς² καὶ λεπτός,³ τὴν κεφαλὴν προμήκης· στεινὸν <δέ>⁴ αὐτῷ τὸ οὐράνιον συμπέφυκεν, ὡς οἱ τούτων λέγουσι σοφοί. εἴτε δὲ αὐτὸν ἐκείνον παρέδωκε τῷ κήτει ἡ φύσις ἐκάστω, εἴτε φιλίᾳ αὐτῷ⁵ ἔκὼν πρόσεισιν,⁶ οὐκ οἶδα· φύσεως δὲ ἀνάγκην εἶναι τὸ πραττόμενον μᾶλλον πεπίστευκα. νήχεται γὰρ ὅδε ὁ ἵχθυς οὐδεπώποτε ἑαυτῷ,⁷ πρόεισι δὲ τῆς τοῦ κήτους κεφαλῆς, καὶ ἡγεμών ἔστιν αὐτοῦ, καὶ ὡς εἰπεῖν οἰαξ. προορὰ γοῦν ἐκείνω τὰ πάντα καὶ προαισθάνεται τῷ αὐτῷ, καὶ προδιδάσκει ἔκαστα τῆς οὐρᾶς τῷ ἄκρῳ, καὶ παρέψανσε τούτῳ, καὶ ἔδωκε σύνθημα, καὶ τῶν μὲν φοβερῶν ἀνέστειλεν, ἐπὶ γε μὴν τὰ θρέψοντα προάγει, καὶ τὴν ἐκ τῶν θηρατῶν ἐπιβουλὴν διδάσκει σημείῳ τινὶ ἀτεκμάρτῳ, καὶ τῶν τόπων ὃν οὐ χρή τοσοῦτον θηρίον ἐπιβῆναι προμηνύει, ἵνα μή ποτε ὄρδην ἐς ἔρμα περισχεθὲν ἀπόληγται. ἡ τοίνυν τοῦ βίου ὑπόθεσις τῷ μεγίστῳ τὸ βράχιστόν ἔστιν. ἔσικε δὲ καταπιανθὲν τὸ ζῷον μήτε ὄρπαν ἔτι μήτε ἀκούειν, εἶναι δὲ πρόβλημα καὶ τῆς ὄψεως καὶ τῆς ἀκοῆς τῶν σαρκῶν τὸν ὅγκον. οὐχ ὄρπαται δὲ τοῦ κήτους ἔρημος, ἀλλὰ ἀνάγκη, τοῦ πάντων αὐτῷ τῶν προειρημένων αἰτίου προαπολωλότος, καὶ ἐκεῖνο ἀπολέσθαι.

¹ δίλγον πάντα.

² λευκός.

³ <δέ> add. H.

⁵ Reiske: αὐτῶν.

⁶ Jac: πρόεισιν.

⁷ Abresch: αὐτῷ.

² Ges: μακρός.

13. All the large fishes, with the exception of the ^{Fishes and their leaders} Shark, require a leader, and are guided by its eyes. The leader is a small, slim fish with an elongated head, but its tail is narrow, according to the authorities on the subject. But whether Nature has conferred upon each large fish the aforesaid guide, or whether it associates with the large fish of its own free will out of friendliness, I am unable to say, but I prefer to believe that this is done under the compulsion of Nature, for this fish never swims by itself, but moves in front of the large fish's head and is its leader and, as it were, tiller. For instance, it foresees and takes previous notice of everything on behalf of the large fish; it forewarns it of everything by the tip of its tail, and by its contact signals to the fish, keeping it away from what is to be feared but leading it on to what will feed it. And by some invisible sign it warns the fish that its pursuers have designs upon it, and gives timely indication of those spots which a creature of its size ought not to approach, if it is not to be surrounded and perish utterly on some reef.

So then the first essential for the life of the largest of creatures is the smallest. And it seems that when the large fish becomes very fat it can no longer see nor hear, the vast bulk of its flesh being an obstacle to sight and to hearing. But the 'leader' is never seen apart from the large fish; if however, with its responsibility for the services described above, it dies first, then the large fish is bound to die also.

14. Χαμαιλέων τὸ ζῷον ἐσ μίαν¹ χρόαν οὐ πέφυκεν οὔτε ὄρασθαι οὔτε γνωρίζεσθαι, κλέπτει δὲ ἑαυτὸν πλανῶν τε ἄμα καὶ παρατρέπων τὴν τῶν ὄρωντων ὄψιν. εἰ γὰρ περιτύχοις μέλανι τὸ εἶδος, δὲ ἐξέτρεψε τὸ μόρφωμα ἐσ χλωρότητα, ὥσπερ οὖν μεταμφιεσάμενος². εἴτα μέντοι ἀλλοῖς ἐφάνη γλαυκότητα³ ὑποδύς, καθάπερ προσωπεῖνον ἔτερον ἡ στολὴν ὑποκριτῆς ἀλλον. ἐπεὶ τοίνυν ταῦθ' οὔτως ἔχει, φαίη τις ἀν καὶ τὴν φύσιν μὴ καθέψουσαν μηδὲ ἐπιχρίουσαν φαρμάκοις, ὥσπερ οὖν ἡ Μήδειάν τινα ἡ Κίρκην, καὶ⁴ ἐκείνην φαρμακίδα εἴναι.

15. Πομπίλον⁵ πελάγιον καὶ βυθῷ φιληδοῦντα εἰδέναι χρὴ μάλιστα ἰχθύων ὥν ἴσμεν ἀκοῇ⁶ μισεῖ δὲ ἡ αὐτὸς τὴν γῆν ἡ τὸν ἰχθὺν ἐκείνη. τεμνούσας δὲ ἄρα μέσον τὸν πόρον τὰς ναῦς οἵδε οἱ πομπίλοι ὥσπερ οὖν ἐρωμένας προσούντες δορυφοροῦσι, καὶ δεῦρο καὶ ἐκεῖσε περιέρχονται χορεύοντες⁷ ἄμα καὶ πηδῶντες. οἱ μὲν οὖν περίνεψ ὅπόσον⁷ ἀφεστάσι⁸ τῆς γῆς, οὐδὲ ἐν⁹ αὐτοῖς εἰδέναι πάρεστι δήποτε οἱ δὲ ναῦται, κλέπτεσθαι¹⁰ μέντοι καὶ αὐτοῖς τὸ ἀληθὲς εἴωθεν. οἱ γε μὴν¹¹ πομπίλοι μακρόθεν ἥσθοντο δίκην εὐρίνουν κυνὸς τὸ θήραμα ἐλούσης τάχιστα, καὶ οὐκέτι τοσοῦτος αὐτοὺς ἔρως νεώς καταλαμβάνει, ὡς παραμένειν, ἀλλὰ

¹ εἰς ιδίαν μίαν.

² μεταμφιασάμενος.

³ Ραυνῷ : λευκότητα.

⁴ καὶ μέντοι καί.

⁵ *Ges here and below: πόμφυ-*

⁶ καὶ δεῦρο . . . χορεύοντες] καὶ ἐκεῖθι περιέρχονται χορεύοντες καὶ δεῦρο.

14. The Chameleon is not disposed to remain of ^{The} Chameleon one and the same colour for men to see and recognise, but it conceals itself by misleading and deceiving the eye of the beholder. Thus, if you come across one that appears black, it changes its semblance to green, as though it had changed its clothes; then again it assumes a bluish-grey tint and appears different, like an actor who puts on another mask or another garment. This being so, one might say that even Nature, though she does not boil anyone down nor apply drugs, like a Medea or a Circe, is also a sorceress.

15. You must know that the Pilot-fish frequents the ^{The} Pilot-fish open sea and loves to dwell in the depths more than all others of which we have heard tell. But either it detests the land or the land detests the fish. Well, when vessels are cleaving the mid-ocean these Pilot-fish swim up as though they were in love with them and attend them like a bodyguard, circling this way and that as they gambol and leap. Now the passengers are of course totally unable to tell how far they are from land, and even the sailors themselves are frequently mistaken as to the true fact. The Pilot-fish however can tell from a long way off, like a keen-scented hound which immediately gets wind of the prey, and then they are no longer so captivated by the vessel as to stay at her side, but

⁷ *Jac: πάντες ὅπόταρ.*

⁹ οὐδέν *MSS always.*

¹¹ ἀλλ^ο οἱ γε μήν.

⁸ ἀφεστάναι.

¹⁰ *Jac: καὶ πταίεσθαι.*

οῖα ὑπὸ συνθήματι ἀθρόοι γενόμενοι ¹ ὥχοντο ² ἀπιόντες. καὶ ἵσασιν ἐντεῦθεν οἱ τῆς νεῶς ἄρχοντες ὅτι ἄρα χρὴ περιβλέπειν γῆν οὐ πυρσοῖς τεκμα-ρομένους ἀλλὰ τοῖς προειρημένοις πεπαιδευμένους.

16. Ἐρύθημα ³ εἴ ποτε ἐπανατέλλει καὶ ὡχρία-σις ⁴ ἐπὶ ψυλῆς τῆς δορᾶς καὶ τριχῶν γυμνῆς, *⟨θαυμαστὸν οὐδέν⟩*⁵. τάρανδος δὲ τὸ ζῷον, ἀλλὰ οὐτός γε θριξῶν αὐτᾶς τρέπει ἑαυτόν, καὶ πολύ-χροιαν ἐργάζεται μυρίαν, ὡς ἐκπλήρωτειν τὴν ὄψιν. ἔστι δὲ Σκύθης, καὶ τὰ ἡνῶτα ⁶ παραπλήσιος ταύρῳ καὶ τὸ μέγεθος. τούτου τοι καὶ τὴν δορὰν ἀγαθὴν ἀντίπαλον αἰχμῇ ταῦς αὐτῶν ἀσπίσι περιτείναντες νοοῦσιν ⁷ οἱ Σκύθαι.

17. Πελάγιος ἵχθυς τὴν λῆξιν,⁸ τὴν ὄψιν μέλασ, τὸ μῆκος κατὰ ⁹ μεμετρημένην ἔγχελυν, λαβὼν ¹⁰ ἐξ ὧν δρῷ τὸ ὄνομα, θεούσῃ νηὶ καὶ μάλα γε ἐξ οὐρίας ¹¹ προσφθαρεὶς καὶ τῆς πρύμνης τὸ ἄκρον ἐνδακών,¹² ὥσπερ οὖν ἵππον στομίῳ ἀπειθῇ καὶ τραχὺν χαλινῷ σκληρῷ βιαιότατα ἀνακρούσας, ἀναστέλλει τῆς ὀρμῆς καὶ πεδήσας ἔχει· καὶ μάτην μὲν τὰ ἰστία μέσα πέπρησται, ἐς οὐδέν δὲ φυσῶσιν οἱ ἄνεμοι, ἄχος δὲ ἔχει τοὺς πλέοντας. συνιᾶσι δὲ οἱ ναῦται, καὶ τῆς νεῶς γνωρίζουσι τὸ

¹ Reiske: γένοντο.

² πάντες.

³ ἐρύθηματα.

⁴ ὡχρίσις καὶ γενέσθαι πελιδὸν καὶ ἀνθρώπῳ ταῦτα καὶ θηρίοις ἀλλά.

⁵ *⟨θαυμαστὸν οὐδέν⟩* add. Ges.

⁶ νῶτα corrump.

⁷ νοοῦσι καὶ.

mass as at a signal and are off and away. There-upon those in control of the vessel know that they must look around for land, not because they judge by beacons but because they have been instructed by the aforesaid fish.

16. If at any time a flush or a pallor appears on a ^{The} man's bare and hairless skin it causes no astonishment. But the animal known as *Tarandus* (elk?) transforms itself hair and all, and can adopt such an infinite variety of colours as to bewilder the eye. It is a native of Scythia and in its [hide?] ^a and its size resembles a bull; and the Scythians cover their shields with its hide and consider it a good counter to a spear.

17. There is a fish whose province is the open sea, ^{The} black in appearance, as long as an eel of moderate size, and deriving its name from what it does: with evil purpose it meets a vessel running at full speed before the wind, and fastening its teeth into the front of the prow, like a man vigorously curbing with bit and tightened rein an intractable and savage horse, it checks the vessel's onrush and holds it fast. In vain do the sails belly in the middle, to no purpose do the winds blow, and depression comes upon the passengers. But the sailors understand and realise what ails the ship; and it is from this action that the fish

^a Perhaps 'coats,' i.e. summer and winter coats of hair.

⁸ Reiske: νῆξιν. ⁹ κατὰ τὴν. ¹⁰ λαχών.
¹¹ οὐρίας καὶ τῶν ἰστίων κεκολπωμένων.
¹² δακών.

πάθος. καὶ ἐντεῦθεν ἐκτήσατο τὸ ὄνομα· ἔχενηδα γάρ καλούσιν οἱ πεπειραμένοι.

18. Ἀναβαίνει μὲν ἡ τέχνη καὶ ἔστι τριγονίαν διδασκαλίας παρ¹ Ομήρω¹ ἡ περὶ τῶν τετρωμένων τε καὶ φαρμάκου δεομένων. παιδεύεται μὲν γάρ δὲ Μενοετίου Πάτροκλος ὑπὸ² Ἀχιλλέως ἰατρικήν, Ἀχιλλέως δὲ δὲ Πηλέως ὑπὸ Χείρωνος τοῦ Κρόνου. καὶ ἐν ἥρωσί τε καὶ θεῶν παισὶν ἦν τὰ μαθήματα² φύσιν εἰδέναι ρίζῶν καὶ πόσας διαφόρου χρῆσιν καὶ φαρμάκων κρᾶσιν καὶ ἐπαιοδὰς ἔστι τε φλεγμονὴν ἀντιπάλους, καὶ ἀναστέλλαι αἷμα, καὶ ὅσα ἄλλα ἐκεῦνοι γε³ ἥδεσαν· καὶ μέντοι καὶ οἱ τοῦ χρόνου κάτω⁴ ἀνίχνευσάν τινα.⁵ ἀλλὰ τούτων γε τῶν σοφισμάτων ἡ φύσις οὐδὲν ἐδεῖτο· καὶ κατηγορεῖ δὲ ἐλέφας. ὅταν γοῦν ἔστι αὐτὸν ἔλθῃ δόρατα καὶ βέλη πολλά, ἐλαῖας πασάμενος⁶ ἄνθος ἡ ἐλαιον αὐτόν, εἴτα πᾶν τὸ ἐμπεσὸν ἀπεσείσατο, καὶ ἔστιν αὐθις ὀλόκληρος.

19. Καὶ τόδε τὸ θαῦμα τοῦδε τοῦ ζώου ἴδιον. τεκεῖν βρέφος οὐκ οἶδεν ἄρκτος, οὐδὲ ὄμολογήσει τις ἐξ ὀδίων ὀδών τὸ ἔκγονον ζωγόνον εἴναι αὐτήν, ἀλλὰ ἡ μὲν ἐλοχεύθη, τὸ δὲ εἰκῆ κρέας καὶ ἄσημόν τε καὶ ἀτύπωτον καὶ ἀμορφον. ἡ δὲ ἥδη φιλεῖ καὶ γνωρίζει *<τὸ>*⁷ τέκνον, καὶ ὑπὸ τοῖς

¹ παρὰ τῷ Ο.

² μαθήματα όποια.

³ Jac: τε.

⁴ Jac: κάτω καὶ ἐν ἥρωσί τε καὶ θεῶν τῷ.

⁵ τι.

⁶ πάσσων, ν.λ. πάσας.

⁷ *<τὸ>* add. H.

has acquired its name, for those who have had experience call it the *Ship-holder*.^a

18. In Homer skill in treating the wounded and persons in need of medicine goes back as far as the third generation of pupil and master. Thus Patroclus, son of Menoetius, is taught the healing art by Achilles,^b and Achilles, son of Peleus, is taught by Cheiron, son of Cronus. And heroes and children of the gods learnt about the nature of roots, the use of different herbs, the concocting of drugs, spells to reduce inflammations, the way to staunch blood, and everything else that they knew. And moreover there are discoveries which men of a later age have made. But that Nature really has no need of these ingenuities is proved by the case of the Elephant; for instance, when it is assailed with spears and a shower of arrows, it eats the flower of the olive^c or the actual oil, and then shakes off every missile that has pierced it and is sound and whole again.

19. [And here is another strange feature peculiar to this animal.]^d The Bear is unable to produce a cub, nor would anyone allow, on seeing its offspring immediately after birth, that it had borne a living thing. Yet the Bear has been in labour, though the lump of nondescript flesh has no distinguishing mark, no form, and no shape. But the mother loves it and recognises it as her child, keeps it warm beneath her

^a This is the Sucking-fish or Remora; see Thompson, *Gk. fishes*, p. 70.

^b Hom. *Il.* 11. 831.

^c 'Unde Ael. florem oleae duxerit, nescio' (Schneider).

^d If these words belong here, the order of the chapters has been confused: ch. 19 should follow one on Bears.

μηροῖς θάλπει, καὶ λεαίνει τῇ γλώττῃ, καὶ ἐκτυποῖ
ἐς ἄρθρα, καὶ μέντοι καὶ κατὰ μικρὰ ἐκμορφοῖ,
καὶ ἴδων ἐρεῖς τοῦτο ἄρκτου σκυλάκιον.

20. Κέρατα ἀκλινῆ καὶ ὄρθὰ ἔστηκε ταύροις
ἄπασι, καὶ διὰ ταῦτα ὡς ἐς ὅπλον ὁ ἄνθρωπος,
οὕτω τοι καὶ ἐς κέρας ὁ ταῦρος τεθύμωται. Βόες
δὲ Ἐρυθραιοὶ κινοῦσι τὰ¹ κέρατα ὡς ὥτα.

21. Γῆ μὲν Αἰθιοπίς (γείτων δὲ καὶ μάλα
ἀγαθὸς καὶ ἀξιόζηλος τὸ τῶν θεῶν λουτρόν, ὁ
“Ομηρος ἡμῶν Ὡκεανὸν ὅδει”) οὐκοῦν ηδεὶς ή γῆ
δρακόντων μῆτηρ ἐστὶ μεγέθει μεγίστων· καὶ
γάρ τοι καὶ ἐς τριάκοντα ὀργυιάς προήκουσι, καὶ
τὸ ὄνομα μὲν τὸ ἀπὸ γενεᾶς οὐ καλοῦνται, φονέας
δὲ ἐλεφάντων φασὶν αὐτούς, καὶ ἀμιλλῶνται πρὸς
γῆρας τὸ μῆκιστον οἴδε οἱ δράκοντες. καὶ λόγοι
μὲν Αἰθιόπες ἐνταῦθα μοι ἴστανται. λέγουσι δὲ
Φρύγιοι λόγοι καὶ ἐν Φρυγίᾳ γίνεοθαι² δράκοντας,
καὶ προήκειν αὐτούς ἐς δέκα ὀργυιάς, καὶ μεσοῦν-
τος θέρους δόσημέραι μετὰ πλήθουσαν ἀγορὰν
ἐξέρπειν τῶν φωλεῶν. καὶ παρὰ τῷ ποταμῷ τῷ
καλουμένῳ Ῥυνδάκῳ τὸ μέν τι τῆς σπείρας
ἀπήρεισαν ἐς τὴν γῆν, τὸ λοιπόν δὲ σῶμα ἀνα-
στήσαντες πᾶν, ἀτρέμα καὶ ἡσυχῇ τὴν φάρυγγα
ἀνατείναντες καὶ μέντοι καὶ τὸ στόμα ἀνοίξαντες,
εἴτα τὰ πτηνὰ ἔλκουσιν οἰονεὶ ἵνγι τῷ ἀσθματι.
τὰ δὲ ἐς τὰς ἐκείνων ἐσπίπτει γαστέρας ὑπὸ τῆς
παρ’ αὐτῶν ἐκπνοῆς συρόμενα αὐτούς πτεροῦς.

¹ Jac: καὶ.

² Schn: γίνεοθαι.

thighs, smooths it with her tongue, fashions it into
limbs, and little by little brings it into shape; and
when you see it you would say that this is a Bear's
cub.

20. All Bulls have inflexible and rigid horns, and ^{The Oxen of Erythrae}
this is why, just as a man puts passion into his
weapons, so a bull puts passion into its horns. But
the oxen of Erythrae^a can move their horns as they
do their ears.

21. The land of Ethiopia (the place where the gods ^{The Snakes of Ethiopia and Phrygia}
bathe, celebrated by Homer under the name of Ocean,^b is an excellent and desirable neighbour),
this land, I say, is the mother of the very largest
Serpents. For, you must know, they attain to a
length of one hundred and eighty feet, and they are
not called by the name of any species, but people say
that they kill elephants, and these Serpents rival
the longest-lived animals. Thus far the accounts
from Ethiopia. But according to accounts from
Phrygia there are Serpents in Phrygia too, and these
grow to a length of sixty feet, and every day in mid-
summer some time after noon they creep out of their
lairs. And on the banks of the river Rhyndacus^c
while supporting part of their coils on the ground,
they raise all the rest of their body and, steadily and
silently extending their neck, open their mouth and
attract birds by their breath, as it were by a spell.
And the birds descend, feathers and all, into their
stomach, drawn in by the Serpents' breathing. And

^b Hom. Il. 1. 423.

^c The Rhyndacus rises in mt Olympus in Mysia and flows
N into the Propontis.

καὶ ταῦτα μὲν ἴδια¹ ἔκείνοις δρᾶται ἐς ἥλιον δυνσμάς· εἴτα ἔαυτοὺς οἱ δράκοντες ἀποκρύψαντες² ἐλλοχῶσι τὰς ποιμνας καὶ ἐκ τῆς νομῆς ἐπὶ τὰ αὐλιαὶ ιούσας αἱροῦσι,³ καὶ πολὺν φόνον⁴ ἔργασάμενοι καὶ *τοὺς*⁵ νομέας συνδιέφθειραν πολλάκις, καὶ ἔχοντι δεῖπνον ἄφθονόν τε καὶ ἀμφιλαφές.

22. Ταῖς ἀφύαις ὁ πηλὸς γένεσίς ἔστι· δι’ ἀλλήλων δὲ οὐ τίκτουσιν οὐδὲ ἐπιγίνονται, πηλὸς δὲ ἐν τῇ θαλάττῃ καὶ πάνυ ἐλυώδης ὅταν συστῆ καὶ γένηται μέλας, ἀλεανέται τε⁶ φύσει τινὶ ἀπορρήτῳ τε καὶ ζωγόνῳ καὶ μεταβάλλεται καὶ ἐς ζῶα τρέπεται πάμπολλα. καὶ αὐτὸς γε ἀφύαι ταῦτά ἔστι, σκωλήκων δίκην ἐν τῷ βορβόρῳ καὶ τοῖς μυσαροῖς τυκτομένων ἔκείνων. γενόμεναι δὲ αἱ ἀφύαι τηκτικώτατον χρῆμά εἰσι,⁷ καὶ δρῶσιν ὁ πεφύκασιν, εἴτα ἀγονται τινὶ αἰτίᾳ θαυμαστῇ ἐς τὰ σωτήρια, ἔνθα ἔξουσι σκέπτην καὶ πρόβλημα, ἥ μέλλει βιώσιμα αὐταῖς ἔσεσθαι. εἴη δὲ ἀνὴρ καταφυγὴ ἡ πέτρα - ἀνεστῶσα ἐπὶ μέγα καὶ ὑψηλὸν ἡ οἰκανούμενοι κρίβανοι.⁸ εἰλεν δὲ ἀναται⁹ κολπώδεις πέτραι βρωθεῖσαι¹⁰ τε ὑπὸ τῶν κυμάτων τῷ χρόνῳ καὶ κοῦλαι γεγενημέναι. ταῦτα δὲ ἄρα αὐταῖς ἡ φύσις ἔδειξε κρητοφύγετα, ὥστε ὑπὸ τοῦ σάλον μῆτραί τοι παίεσθαι μηδὲ ἀφανίζεσθαι· ἀσθενεῖς γάρ εἰσι καὶ ἥκιστα πρὸς τὰς ἔκείνων ἐμπτώσεις ἀντίτυποι. τροφῆς δὲ δέονται οὐδὲ ἐν, ἀπόχρη γε μήν ἀλλήλας περιλιχμήσασθαι. ἄγρα δὲ αὐτῶν νήματα ἄγαν λεπτά καὶ ἔρραφέντα

¹ ἴδια.

² ἀποκρύψαντες.
³ *Wyt.* αἱροναν.

⁴ φθόροι.

⁵ *τοὺς* add. *H.*

⁶ ὑπὸ ἡδονῆς ἔαυτοῦ.

⁷ ἔστι.

⁸ κρίβανοι ὑπὸ τῶν ἀλιέων.

⁹ ἀν αἰ.

¹⁰ Reiske: βρίθουσαι.

these singular practices they continue until sun-down; next, the Serpents hide and lie in wait for the flocks, and as they return to the sheepfolds from the pasture they fall upon them, and after a terrible slaughter they have frequently killed the herdsmen as well, thus obtaining a generous and abundant feast.

22. Sprats are born of mud; they neither beget ^{The Sprat} nor are begotten of one another, but when the mud in the sea becomes altogether slimy and thick and turns black, it is warmed by some inexplicable and life-giving principle, undergoes a transformation, and is changed into innumerable living creatures. The Sprats are these creatures, resembling worms which are generated in mire and filth. And as soon as born, Sprats are excellent swimmers, and they do it naturally. Then by some mysterious agency they are led to safe places where they will find shelter and protection, so that it will be possible for them to live. And their place of refuge is likely to be either some rock that rises to a great height or what are called 'baker's pots'; these would be rocks full of embrasures which the waves have in time eaten away until they have become hollow. These then are the retreats to which Nature has pointed them so that they shall not be battered and demolished by the swell of the sea; for they have little strength and are powerless to resist the impact of the waves. They need no food, indeed it is enough for them to lick one another. The way to catch them is to use exceedingly fine thread with thin pieces from the

⁷ ἔστι.

⁸ κρίβανοι ὑπὸ τῶν ἀλιέων.

τούτοις ἀραιὰ στημόνια τῶν ἴματίων.¹ καὶ τέχνημα μὲν εἴη ἀν² τοῦτο καὶ μάλα γε ἀρκοῦν³ ἐσ αἰρεσίν τε καὶ ἄλωσιν αὐτῶν, ἐσ δὲ ἄλλων ἵχθυν ὅραν ἥκιστα.

23. Τὸν σαῦρον εἰ παίσας⁴ εἴτε ἔκῶν εἴτε καὶ κατὰ τύχην ράβδῳ μέσον διατέμοις, οὐδέτερον⁵ αὐτῷ τῶν μερῶν ἀποτέθηκεν, ἀλλὰ χωρὶς καὶ καθ⁶ ἔαυτὸ πρόεισι τε καὶ ζῆ δύο ποσὸν ἐπισυρόμενον τὸ ἡμίτομον⁶ καὶ ἔκενο καὶ τοῦτο. εἴτα ὅταν συνέλθῃ (σύνεισι γάρ πρὸς τὸ λεῖπον τὸ ἔτερον πολλάκις), συνδυασθέντε συνηλθέτην ἐκ τῆς διαιρέσεως καὶ ἐνωθεὶς ὁ σαῦρος, τοῦ μὲν πάθους τὸ ἵχνος αὐτῷ κατηγορεῖ ἡ οὐλή, περιθέων δὲ καὶ τὴν ἄρχαλαν βιοτὴν ἔχων ἔουκε τῶν προειρημένων μὴ πεπειραμένω.

24. Ιὸς μὲν ὁ τῶν ἔρπετῶν δεινός ἐστι, καὶ ὁ γε τῆς ἀσπίδος ἔτι μᾶλλον. καὶ τούτου⁷ ἀντίπαλα καὶ ἀμυντήρια ῥάδινας οὐκ ἀν εὔροι τις, εἰ καὶ σοφώτατος εἴη κηλεὺν τε ὀδύνας καὶ ἀφανίζειν.

Ἔν δὲ ἄρα καὶ ἐν ἀνθρώπῳ τις ιὸς ἀπόρρητος, καὶ πεφώραται τὸν τρόπον ἔκενον. ἔχων εἰ λάβοις, καὶ πάνυ εὐλαβῶς τε καὶ ἐγκρατῶς τοῦ τραχήλου κατάσχοις, καὶ διαστήσας τὸ στόμα εἴτα αὐτῷ⁸ προσπτύσεις, ἐσ τὴν νηδὸν κατολισθάνει τὸ πτύαλον, καὶ γίνεται οἱ τοσοῦτον κακὸν ὡς σήπειν τὸν ἔχων. ἔνθεν⁹ τοι καὶ ἀνθρώπῳ

¹ Gow: ἀραιῶν στημονίων τὰ ἴματα MSS, ἔρεων Bernhardy, τιμάτα Haupt.

² ταύτως.

³ ἀρκοῦν μηχάνημα.

warp of garments laced in. This device should be quite sufficient for catching and securing them, though for the capture of other fish it would be utterly inadequate.

23. Should you strike a Lizard with a stick and ^{The Lizard,} its vitality either on purpose or by accident cut it in two, neither of the two parts is killed, but each moves separately and by itself, and lives, both the one and the other trailing on two feet. Then when the parts meet—for the forepart frequently unites with the hinder—the two join up and coalesce after their separation. And the Lizard, now one body, although a scar gives evidence of what it has suffered, yet runs about and maintains its former method of life exactly like one of its kind that has had no such experience.

24. The poison of serpents is a thing to be dreaded, ^{The Asp,} its poison but that of the Asp is far worse. Nor are remedies and antidotes easy to discover, however ingenious one may be at beguiling and dispelling acute pains. Yet after all there is in man also a certain mysterious poison, and this is how it has been discovered. If you capture a Viper and grasp its neck very firmly and with a strong hand, and then open its mouth and spit into it, the spittle slides down into its belly and ^{Human} spittle has so disastrous an effect upon it as to cause the Viper to rot away. From this you see how foul can

⁴ παίσας κατὰ τοῦ βρέγματος most MSS, π. κατὰ τὸ μέσον V.

⁵ οὐδέτερον.

⁶ ἡμίτομον τῶν ζώων.

⁷ ἐπὶ τούτων.

⁸ ἐπὶ αὐτῷ.

⁹ ὅθεν.

δῆγμα ἀνθρώπου μιαρὸν ἔστι καὶ κινδυνῶδες οὐδενὸς θηρίου μεῖον.

25. Ἐν ὥρᾳ θερείῳ,¹ ἀμητοῦ κατειληφότος καὶ τῶν σταχύων τριβομένων ἐν τῷ δίνῳ, κατὰ ὥλας συνίασιν οἱ μύρμηκες, καθ' ἓν ιόντες καὶ κατὰ δύο δέ, ἀλλὰ καὶ ἐς τὸν τρίτον στοῖχον² ἔρχονται, τοὺς ἔαντῶν οἰκους καὶ τὰς συνήθεις στέγας ἀπολείποντες· εἴτα ἐκλέγοντι τῶν πυρῶν καὶ τῶν κριθῶν, καὶ τὴν αὐτὴν χωροῦσιν ἀτραπόν. καὶ οἱ μὲν ἀπίασιν ἐπὶ τὴν τῶν προειρημένων συλλογήν, οἱ δὲ κομίζουσι τὸν φόρτον, καὶ πάνυ αἰδεσίμως καὶ πεφεισμένως ἀλλήλους ὑπαφίστανται³ τῆς ὅδου, καὶ μᾶλλον τοὺς ἀχθοφόρους οἱ κοῦφοι· κατελθόντες δὲ ἐς τὰ οἰκεῖα τὰ σφέτερα⁴ καὶ πληρώσαντες τοὺς ἐν τῷ μυχῷ σφίσι σιρούς,⁵ ἐκάστου σπέρμιτος διατρήσαντες τὸ μέσον, τὸ μὲν ἐκπεσὸν δεῖπνον γίνεται τῷ μύρμηκι ἐν τῷ τέως, τὸ δὲ λοιπὸν ἄγονόν ἔστι. παλαμῶνται δὲ ἄρα οἱ γενναῖοι οἰκονόμοι καὶ φρουροὶ τοῦτο, ἵνα μὴ τῶν ὅμβρων περιρρευσάντων, εἴτα ἐκφυσιν ὀλόκληρα ἐκένα ὄντα λάβῃ τινὰ καὶ ἀναθήλῃ, καὶ τούτων γενομένων ἀτροφίᾳ καὶ λιμῷ διὰ χειμῶνος περιπέσωσι, καὶ αὐτοῖς ἔξαμβλωσῃ ἡ σπουδὴ. φύσεως μὲν δὴ καὶ μύρμηκες λαβεῖν δῶρα εὐτύχησαν καὶ ταῦτα ὡς ἀλλα.

26. Οὐδέποτε ἀετὸς οὕτε πηγῆς δεῖται οὕτε γλίχεται κονίστρας, ἀλλὰ καὶ δύσμους ἀμείνων ἔστι, καὶ καμάτου φάρμακον οὐκ ἀναμένει πορι-

¹ θερείῳ περὶ τὰς ἀλως.

² τὸ . . . στοιχεῖον.

be the bite of one man to another and as dangerous as the bite of any beast.

25. In the summertime when the harvest is in ^{The Ant} and the corn is being threshed on the threshing-floor, Ants assemble in companies, going in single file or two abreast—indeed they sometimes go three abreast—after quitting their homes and customary shelters. Then they pick out some of the barley and the wheat and all follow the same track. And some go to collect the grain, others carry the load, and they get out of each other's way with the utmost deference and consideration, especially those that are not laden for the benefit of those that are. Then they return to their dwellings and fill the pits in their store-chamber after boring through the middle of each grain. What falls out becomes the Ant's meal at the time; what is left is infertile. This is a device on the part of these excellent and thrifty housekeepers to prevent the intact grain from putting out shoots and sprouting afresh when the rains have surrounded them, and to preserve themselves in that case from falling victims during the winter to want of food and to famine, and their zeal from being blunted. It is to Nature then that Ants too owe these and other fortunate gifts.

26. At no time does the Eagle need water or long ^{The Eagle} for a dusting-place; he is on the contrary superior to thirst and looks for no medicine for weariness from

³ ἀφίστανται *H.*

⁴ σφέτερα οἱ γενναῖοι.

⁵ *Jac:* σιρούς πυρῶν τε καὶ κριθῶν.

σθὲν ἔξωθεν, ὑπερφρονῶν δὲ καὶ τῶν ὑδάτων καὶ τῆς ἀναπαύσεως τὸν αἰθέριον τέμνει πόλον,¹ καὶ ὁξύτατα ὁρᾶ ἐκ πολλοῦ τοῦ αἰθέρος καὶ ὑψηλοῦ. καὶ τὸν γε τῶν πτερῶν ἀντοῦ ροῦξον καὶ τὸ τῶν θηρίων ἀτρεπτότατον ὁ δράκων ἀκούσας μόνον παραχρῆμα² κατέδυν καὶ ἀσμένως ἡφαίσθη. βάσανος δέ οἱ τῶν νεοττῶν τῶν γηησίων ἔκεινη ἔστιν. ἀντίους τῇ ἀγνῇ τοῦ ἥλιου ἰστησιν ἀντοὺς ὑγροὺς³ ἔτι καὶ ἀπτῆνας· καὶ ἐὰν μὲν σκαρδαμψέη τις τὴν ἀκμὴν τῆς ἀκτίνος δυσωπούμενος, ἔξεωσθη τῆς καλιάς, καὶ ἀπεκρίθη τῆσδε τῆς ἔστιας· ἐὰν δὲ ἀντιβλέψῃ καὶ μάλα ἀτρέπτως, ἀμείνων ἔστιν ὑπονοίας καὶ τοὺς γηησίους ἐγγέγραπται, ἐπεὶ αὐτῷ πῦρ τὸ οὐράνιον ἡ τοῦ γένους ἀδέκαστός τε καὶ ἀπρατος⁴ ἀλληλῶς ἔστιν ἐγγραφή.

27. Ἡ στρονθός ἡ μεγάλη λασίοις μὲν τοῖς πτεροῖς ἐπτέρωται, ἀρθῆναι δὲ καὶ ἐς βαθὺν ἀέρα μετεωρισθῆναι φύσω οὐκ ἔχει. θεὶ δὲ ὥκιστα, καὶ τὰς παρὰ τὴν πλευρὰν ἔκατέραν πτέρυγας ἀπλοῖ, καὶ ἐμπίπτον τὸ πνεῦμα κολποῖ δίκην ἰστίων αὐτάς.⁵

28. Τὴν ὡτίδα <τὸ>⁶ ζῷον ὀρνίθων εἶναι φιλιπτότατον ἀκούω. καὶ τὸ⁷ μαρτύριον, τῶν μὲν ἀλλων ζῷων καὶ ἐν λειμῶνι καὶ ἐν αὐλῶσι νεμομένων καταφρονεῖ· ἵππον δὲ ὅταν θεάσηται, ἥδιστα προσπέτεται καὶ πλησιάζει κατὰ τοὺς τῶν ἀνθρώπων ἵππεραστάς.

¹ τὸν ἀέρα τέμνει πολύν.

³ *Iac* : ἄργος.

² καὶ παραχρῆμα.

⁴ *Ranu* : ἀγραπτος.

any outside source, but scorning water and repose he cleaves the atmosphere and gazes with piercing eye from the vast expanse of heaven on high. And at the mere sound of those rushing wings even that most intrepid of all creatures, the great serpent, dives at once into its den and is glad to disappear. And this is the way in which the Eagle tests the legitimacy of his young ones. He plants them, while they are still tender and unfledged, facing the rays of the sun, and if one of them blinks, unable to endure the brightness of the rays, it is thrust out of the nest and banished from that hearth. If however it can face the sun quite unmoved, it is above suspicion and is enrolled among the legitimate offspring, since the celestial fire is an impartial and uncorrupt register of its origin.

27. The Ostrich is covered with thick feathers, but *The Ostrich* its nature does not permit it to rise from the ground and mount aloft into the sky. Yet its speed is very great, and when it spreads its wings on either side, the wind meeting them causes them to belly like sails.

28. Among birds the Bustard is, I am told, *The Bustard* the most fond of horses. And the proof of this is that it scorns all other animals that live in field or glen, but that when it catches sight of a horse, it delights to fly up to it and to keep it company, just like men who are devoted to horses.

⁵ αὐτάς, πτῆσιν δὲ οὐκ οἰδεν.

⁶ <τὸ> add. *H.*

⁷ τούτου.

29. Μυῖα ἐμπεσοῦσα ἐς ὕδωρ, εἰ καὶ¹ ζώων ἐστὶ θραυστάτη, ἀλλὰ γοῦν οὐτ' ἐπιτρέχει,² οὐτε νηκτική ἐστι, καὶ διὰ ταῦτα ἀπονίγεται. εἰ δὲ αὐτῆς ἔξελοις τὸν νεκρόν, καὶ τέφραν ἐμπάσεις καὶ καταθείης³ ἐν ηλίου αὐγῇ, ἀναβιώσῃ τὴν μνίαν.

30. Ἀλεκτρυόνα εἴτε πριάμενος εἴτε δῶρον λαβὼν ἐς τὴν ἀγέλην τὴν σεαυτοῦ καὶ τὸν ὄρνιθας τοὺς ηβάδας ἐθέλοις ἀριθμεῖν,⁴ οὐκ ἀπολύσεις οὐδὲ ἀφήσεις εἰκῇ καὶ ὡς ἔτυχεν αὐτὸν. εἰ δὲ μή, φυγὰς παραχρῆμα οἰχήσεται ἐς τὸν οἰκείους καὶ τὸν συννόμους, εἰ καὶ πάντα πόρωθεν εἴη οὐτος. δεῖ δὲ ἄρα αὐτῷ φρουρὰν περιβαλεῖν καὶ δεσμὰ ἀφανῆ ὑπὲρ τὰ Ἡφαίστου τὰ Ὄμηρεια. καὶ ὁ γε λέγω τοιοῦτον ἐστι. τράπεζαν ἐφ' ἣς ἐσθίεις ἐς μέσον καταθεῖς καὶ τὸν ὄρνιθα λαβὼν καὶ τρὶς αὐτὸν τὴν προειρημένην σκηνὴν περιαγαγών, μέθες τὸ ἐντεύθεν ἄφετον ἀλάσθαι σὺν τοῖς ὄρνισι τοῖς οἰκέταις. ὁ δὲ οὐκ ἀπαλλάττεται, ὥσπερ οὖν πεπεδημένος.

31. Ἡ σαλαμάνδρα τὸ ζῶον οὐκ ἐστὶ μὲν τῶν πυρὸς ἐκγόνων,⁵ ὥσπερ οὖν οἱ καλούμενοι πυρίγονοι, θαρρεῖ δὲ αὐτὸν καὶ χωρεῖ τῇ φλογὶ ὅμοσε, καὶ ὡς ἀντίπαλον τινα σπεύδει καταγωνίσασθαι. καὶ τὸ μαρτύριον,⁶ περὶ⁷ τὸν βαναύσους καλυδεῖται καὶ τοὺς χειρώνακτας τοὺς ἐμπύρους. ἐς δόσον μὲν οὖν ἐνακμάζει τὸ πῦρ αὐτοῖς, καὶ συνερ-

¹ εἰ καὶ] καὶ γάρ εἰ.
³ καταθήσεις.

² ἀντέχει.
⁴ ἀριθμεῖν καὶ ἔχειν.

29. When a Fly falls into the water, though it is *The Fly* of all creatures the most daring, yet it can neither run upon the surface nor swim, and hence it drowns. If however you pick out the dead body, sprinkle ashes upon it, and place it in the sunshine, you will bring the Fly to life again.

30. If you want to add a Cockerel, whether bought *The Cockerel* or presented, to your flock of domestic fowls, you must not release him nor let him loose at random and in a casual way; otherwise he will immediately desert and go back to his own kin and mates, however far away from them he be. So you must set upon him a guard and fetters more invisible than those of Hephaestus in Homer [*Od. 8. 274-*]. What I prescribe is this. Place the table at which you eat, in the open, seize the Cockerel, and when you have taken him three times round the aforesaid platform, then let him go free to wander with the fowls of the house. He will not go away any more than if he were chained up.

31. The Salamander is not indeed one of those *The Salamander* fire-born creatures like the so-called 'Fire-flies,'^a yet it is as bold as they and encounters the flame and is eager to fight it like an enemy. And the proof of this is as follows. Its haunts are among artisans and craftsmen who work at the forge. Now so long as their fire is at full blast and they have it to help

^a See ch. 2.

⁵ ἐκγόνων οὐδὲ ἐξ αὐτοῦ τίκτεται.
⁶ καὶ τούτου τὰ μαρτύρια.
⁷ παρά.

γὸν¹ τῇ τέχνῃ ἔχουσιν αὐτὸν καὶ κοινωνὸν τῆς σοφίας, ὑπέρ τοῦδε τοῦ ζώου οὐδὲ ἐν φροντίζουσιν· ὅταν δὲ τὸ μὲν ἀποσβεσθῇ καὶ μαρανθῇ, μάτην δὲ αἱ φύσαι καταπνέωσιν, ἐνταῦθα ἥδη τὸ ζώον τὸ εἰρημένον ἀντιπράττον σφισιν ἵσσαι καλῶς. ἀνιχνεύεσσαντες οὖν τὸ θηρίον καὶ τιμωρησάμενοι, τὸ πῦρ ἐντεῦθεν αὐτὸῖς ἔξαπττεται, καὶ ἔστιν εὐπειθές, καὶ οὐ σβέννυται τῇ συνηθείᾳ τρεφόμενον.

32. Κύκνος δέ, ὅνπερ οὖν καὶ θεράποντα Ἀπόλλωνι ἔδοσαν ποιηταὶ καὶ λόγοι μέτρων ἀφειμένου πολλοῖ, τὰ μὲν ἄλλα ὅπως μούσης τε καὶ φόδης ἔχει εἰπεῖν οὐκ οἶδα· πεπίστευται δὲ ὑπὸ τῶν ἄνω τοῦ χρόνου ὅτι τὸ κύκνειον οὔτω καλούμενον ἄστας εἴλτα ἀποθνήσκει. τιμᾶ δὲ ἄρα αὐτὸν ἡ φύσις καὶ τῶν καλῶν καὶ ἀγαθῶν ἀνθρώπων μᾶλλον, καὶ εἰκότως· εἴ γε τούτους μὲν καὶ ἐπαινοῦσι καὶ θρηνοῦσιν ἄλλοι, ἐκεῖνοι δὲ εἴτε τοῦτο ἐθέλοις εἴτε ἐκεῦνο, ἔαντοις νέμουσιν.

33. Κροκόδιλος μὲν ὅπως ἔχει μεγέθους καὶ ὁ τέλειος καὶ ὁ ἐκγλυφεῖς πρῶτον, καὶ μέντοι καὶ γλώττης ὅπως, καὶ εἰ κινεῖ² τὴν γένυν, καὶ ποτέρων τῇ ἑτέρᾳ προσάγει, πολλοὶ λέγουσιν. κατέγνωσαν δὲ ἄρα τοῦ ζώου τοῦδε τινες ὅτι τίκτει³ τοσαῦτα ωδὲ ὅσαις ἀν⁴ ἡμέραις ἐπωάζον⁵ εἴλτα ἐκγλύψῃ τὰ νεόττια· ἥδη δὲ ἔγωγε ἥκουσα, ὁ κροκόδιλος ὅταν ἀποθάνῃ,⁶ σκορπίον ἔξ αὐτοῦ τίκτεσθαι, κέντρον δὲ ἄρα οὐραῖον αὐτὸν ἔχειν λέγουσιν οὐδὲ πεπληρωμένον.

¹ συνεργὸν αὐτοῖς.

² εἰ κινεῖ] Reiske: ἐπικινεῖ.

their craft and to share their skill, they pay not the smallest attention to this animal. When however the fire goes out or languishes and the bellows blow in vain, then at once they know full well that the aforesaid creature is working against them. Accordingly they track it down and exact vengeance; and then the fire is lit, is easily coaxed up, and does not go out, provided it is kept fed with the usual material.

32. The Swan is assigned by poets and many prose-writers as servant to Apollo, but in what other relation it stands to music and song I do not know. Yet the ancients believed that when it has sung what is called its 'swan-song,' it dies. In that case Nature honours it more highly than it does noble and upright men, and rightly so, for while others praise and lament them, Swans praise or, if you will, lament themselves.

33. Many writers tell us about the size of the Crocodile both when fully grown and when first hatched, and further, about its tongue, and whether it moves its jaw and which jaw it closes upon the other. There are those too who have observed that this animal lays as many eggs as the days during which it sits upon them before hatching out its young. And I have myself heard that when a Crocodile dies a scorpion is born from it; and they do say that it has a sting in its tail which is full of poison.

³ τίκτει μέν.

⁵ ἐπωάζουσιν ὅρνεις.

⁴ ἀν καὶ.

⁶ Jac: ὅπως ἀν ἀποθάνοι.

34. Εἰ σαφῆ ταῦτα καὶ μὴ ἀμφίλογα, Ἰνδῶν λόγοι πειθέωσαν· ἂ δὲ νῦν ἐρῶ, τῆς ἐκεῖνην φήμης διακομιζούσης, ταῦτα ἔστιν. διμώνυμον τῷ φυτῷ κιννάμιωμον ὅρνιν ἔγωγε τοῦ παιδὸς τοῦ Νικομάχου λέγοντος ἥκουσα. καὶ τὸν μὲν ὅρνιν κομίζειν¹ τὸ φερώνυμον τοῦτο δὴ φυτὸν² ἐστίν Ινδούς, εἰδέναι δὲ ἄρα τὸν ἀνθρώπους ὅπου τε³ καὶ ὅπως φύεται οὐδὲ ἔν.

35. Αἰγύπτιοι κλύσματα καὶ κάθαρσιν γαστρὸς οὐκ ἔκ τινος ἐπινοίας ἀνθρωπίνης λέγοντοι μαθεῖν, διδάσκαλον δέ σφισι τοῦ ίάματος τοῦδε τὴν ἴωσιν ἄδουσιν. καὶ ὅπως ἐξεπαιδεύσε τὸν πρώτους ἰδόντας, ἐρεῖ ἄλλος· σελήνης δὲ αὔξησιν καὶ μείωσιν ὅτι οὔδε, καὶ τοῦτο ἥκουσα. καὶ ὅτι τὴν τροφὴν ἑαυτῇ ὑφαιρεῖ καὶ προστίθησι κατὰ τὴν τῆς θεοῦ καὶ λῆξιν καὶ πρόσθεσιν, πυθέσθαι ποθὲν οὐκ εἰμὶ ἔξαρνος.

36. Κέντρον πικρότατον καὶ κάνδυνον φέρον ἀπάντων μᾶλλον ἡ τρυγῶν ἡ ἐκ τῆς θαλάττης ἔχει. καὶ τὸ μαρτύριον, εἰ μὲν ἐσ δένδρον τεθῆλος καὶ εὐ μάλα ἀναθέον ἐμπήξειας αὐτό, οὔτε ἐσ ἀναβολὰς οὔτε χρόνῳ υστερον ἀλλ’ ἥδη αὐτὸν τὸ δένδρον· εἰ δέ τι τῶν ζώων ἀμύξειας, ἀπέκτεινας.

37. Ἡ μυγαλῆ⁴ ἐσ σον μὲν τὴν ἄλλως πρόεισι, ζῆν ἔχει, καὶ ἐσπεύσατο αὐτῇ ἡ φύσις, ἐάν γε μὴ ἄλλῃ τινὶ τύχῃ καταληφθῇ καὶ ἀπόληται· ἐπὰν

¹ Bernhardy: κομίζειν ἐντεῦθεν.

² τὸ φυτόν.

³ Reiske: γε.

⁴ μυγαλῆ καὶ γάρ τοῦτο ποίημα ὥλης.

34. If these facts are certain and beyond dispute, then let this story from India carry conviction. What I propose to tell has been brought from thence by report and is as follows. I have learnt from the son of Nicomachus [Arist. *HA* 616 a 6] that there is a bird named *Cinnamon* like the plant, and that the bird brings this plant, which is named after it, to the Indians, but that these people have no knowledge where and how the plant grows.^a

35. The Egyptians assert that a knowledge of *The Ibis and clysters* clysters and intestinal purges is derived from no discovery of man's, but they commonly affirm that it was the Ibis that taught them this remedy. And how it instructed those who were the first to see it, some other shall tell. And I have also heard that it knows when the moon is waxing and when waning; and I cannot deny that I have learnt from some source that it diminishes or increases its food according as the goddess herself diminishes or increases.

36. The Sting-ray in the sea has a far fiercer and *The Sting-ray* more dangerous sting than all other creatures. The proof is that if you fix it in a flourishing tree that has grown to a great height, then without any delay, before any time has elapsed, the tree immediately withers. And if you allow the sting to scratch any living creature, you kill it at once.

37. So long as the Shrew-mouse proceeds as chance *The Shrew-mouse* directs, it can live, and Nature is on friendly terms with it, unless it is overtaken by misfortune from

^a See 17. 21.

δὲ ἐς ἄρματοροχιὰν ἐμπέσῃ, οἵνει πέδη κατεί-
ληπται καὶ μάλα ἀφανεῖ, καὶ τέθνηκε. δηχθέντι
δὲ ὑπὸ μυγαλῆς φάρμακον ἐκεῖνο. ἐκ τῆς τῶν
τροχῶν διαδρομῆς ἡ ψάμμος ἀρθεῖσα ἐπεπάσθη
τῷ δήγματι, καὶ ἔσωσε παραχρῆμα.

38. Καὶ ταῦτα δὲ ὑπὲρ τῆς Αἴγυπτίας ἴθεως
προσακήκοα. οἱρά τῆς σελήνης ἡ ὅρνις ἐστί.
τοσούτων γοῦν¹ ἡμερῶν τὰ ωὰ ἐκγλύφει, ὅσων
ἡ θεὸς αὔξει τε καὶ λήγει. τῆς δὲ Αἴγυπτου
οὕποτε ἀποδημεῖ. τὸ δὲ αἴτιον, νοτιωτάτη χωρῶν
ἀπασῶν Αἴγυπτός ἐστι, καὶ ἡ σελήνη δὲ νοτιωτάτη
τῶν πλανωμένων ἀστρων πεπίστευται. ἐκοῦσα
μὲν οὖν ἀν ἀποδημήσειν ἡ Ἰβις· εἰ δέ τις
ἐπιθέμενος αὐτῇ κατὰ τὸ καρτερόν ἔξαγάγοι, ἡ δὲ
ἀμύνεται τὸν ἐπιβουλεύσαντα, ἐς οὐδὲν αὐτῷ τὴν
σπουδὴν προάγουσα.² ἑαυτὴν γὰρ ἀποκτείνει
λιμῷ, καὶ ἀνόνητον τὴν προθυμίαν ἀποφάνει τῷ
προερημένῳ. βαδίζει δὲ ἡ συνχῆ καὶ κορικῶς, καὶ
οὐκ ἀν αὐτὴν θάττον ἡ βάδην προϊόνταν θεάσαιτό
τις. καὶ τούτων αἱ μέλαναι τοὺς πτερωτοὺς
ὅφεις ἔξ Ἀραβίας ἐς Αἴγυπτον παρελθεῖν οὐκ
ἐπιτρέπουσι, τῆς γῆς τῆς φίλης προπολεμοῦσαι·
αἱ δὲ ἔτεραι τοὺς ἔξ Αἰθιοπίας κατὰ τὴν τοῦ
Νείλου ἐπίκλυσιν ἀφικονούμενους ἀπαντῶσαι δια-
φθείρουσιν. ἡ τί ἀν ἐκάλυσε διὰ τῆς ἐκείνων
ἐπιδημίας τοὺς Αἴγυπτίους ἀπολαλέναι;

39. Ἀκούω ἀντι τι καὶ γένος ἀετῶν, καὶ ὄνομα
αὐτῷ χρυσάετον ἔθεντο, ἄλλοι δὲ ἀστερίαν τὸν

¹ Reiske: οὖν.

² προαγαγοῦσα.

some other quarter and is killed. When however it falls into a rut, it is caught, so to say, in quite invisible fetters and dies. The remedy for a man who has been bitten by a Shrew-mouse is as follows. Take some sand from the wheel-track, sprinkle it on the bite, and it cures him immediately.

38. Here is another story relating to the Egyptian ^{The Ibis} Ibis which I have heard. The bird is sacred to the moon. At any rate it hatches its eggs in the same number of days that the goddess takes to wax and to wane, and never leaves Egypt. The reason for this is that Egypt is the moistest of all countries and the moon is believed to be the moistest of all planets. Of its own free will the Ibis would never quit Egypt, and should some man lay hands upon it and forcibly export it, it will defend itself against its assailant and bring all his labour to nothing, for it will starve itself to death and render its captor's exertions vain. It walks quietly like a maiden, and one would never see it moving at anything faster than a foot's pace. The Black Ibis does not permit the winged serpents from Arabia to cross into Egypt, but fights to protect the land it loves, while the other kind encounters the serpents that come down the Nile when in flood and destroys them. Otherwise there would have been nothing to prevent the Egyptians from being killed by their coming.

39. There is, I am told, a species of eagle to which ^{The Golden Eagle} men have given the name of 'Golden Eagle,' though

αὐτὸν καλοῦσιν ὄράται δὲ οὐ πολλάκις. λέγει δὲ Ἀριστοτέλης αὐτὸν θηρᾶν καὶ νεφροῦς καὶ λαγῶς καὶ γεράνους καὶ χῆνας ἐξ αὐλῆς. μέγιστος δὲ ἀετῶν εἶναι πεπίστευται, καὶ λέγουσί γε¹ καὶ ταύρους ἐπιτίθεοθαι αὐτὸν κατὰ τὸ καρτερόν, καὶ περιηγοῦνται τὸ ἔργον τὸν τρόπου τοῦτον. ὁ μὲν κεκυψὼς κάτω νέμεται ὁ ταῦρος· ὁ δὲ ἀετὸς ἐπὶ τῷ τένοντι τοῦ ζῷου καθίσας ἑαυτὸν πάieι τῷ στόματι συνεχέσι τε καὶ καρτερᾶς ταῖς πληγαῖς· ὁ δὲ ὥσπερ οἰστρηθεὶς ἐξάπτεται, καὶ ἦ δημοδῶν ἔχει φυγῆς ἄρχεται. καὶ ἔως μέν ἐστιν εὐήλατα, ὁ ἀετὸς ἥσυχος ἐστι καὶ ἐπιποτᾶται παραφυλάττων· ὅταν δὲ τὸν ταῦρον θεάσηται πλησίον κρημνοῦ γεγενημένον, κυκλώσας τὰ πτερὰ καὶ ὑπερτείνας αὐτὸν τῶν ὀφθαλμῶν, ἐποίησε τὰ ἐν ποσὶ μὴ προϊδόμενον² κατενεχθῆναι βιαιότατα. εἴτα ἐμπεσὼν καὶ ἀναρρήξας τὴν γαστέρα, ῥαδίως χρῆται τῇ ἄγρᾳ, ἐσ ὅσον ἐθέλει. θήρας δὲ ἀλλοτρίας οὐχ ἀπτεται κειμένης, ἀλλὰ χαίρει τοῖς ἑαυτοῦ πόνοις, κοινωνίαν τε τὴν πρὸς ἄλλον ἥκιστα ἐνδέχεται. κορεοθεὶς δὲ εἴτα τοῦ λοιποῦ πονηρὸν ἀσθμα καὶ δυσωδέστατον καταπνεύσας, ὀδρώτα τοῖς ἄλλοις τὰ λεύκανα ἔâ. καὶ μέντοι καὶ ἀλλήλων ἀπωκισμένας οἰκοῦσι καλιὰς ὑπὲρ τοῦ μὴ διαφέροθαι ὑπὲρ θήρας [καὶ λυπουμένους λυπεῖν πολλάκις].³

40. Ὡν *⟨δὲ⟩*⁴ ἄρα γένος ἀετῶν καὶ πρὸς τοὺς τρέφοντας φιλόστοργον, ὥσπερ οὖν καὶ ὁ τοῦ Πύρρου. τοῦτόν τοι φασι καὶ ἐπαποθανεῖν⁵ τῷ

¹ γε εἰς τὸς κρῆτας.

² [καὶ . . . πολλάκις] del. H.

³ G. Hoffmann: προειδ-

others call it *Asterias* (starred). And it is seldom seen. Aristotle says^a that it hunts fawns, hares, cranes, and geese of the farmyard. It is believed to be the largest of eagles; at any rate men say that it attacks bulls with violence, and its method of attack they describe as follows. The bull is feeding with his head down, and the Eagle alights upon his neck and with its beak delivers a rain of powerful blows. And the bull goes wild as though stung by a gadfly, and sets off to run as fast as he can go. So long as the land makes going easy the Eagle bides its time, flying above him and watching. But directly it sees the bull near a precipice it makes an arch with its wings, covers the bull's eyes so that he cannot see what is before him, and down he goes with a fearful crash. Whereupon the Eagle pounces, rips open his stomach, and has no difficulty in enjoying its prey to its heart's content. But the prey killed by some other creature it will not touch: rather it delights in its own labours and will not for one moment admit any other creature to share them. Later when it has gorged itself, it breathes over the rest of the carcase a foul and most ill-smelling air, leaving the remains unfit for any other animal to eat. What is more, Eagles build their nests far apart from one another so as to avoid quarrelling over their prey [and being a constant source of mutual hurt].

40. It seems that Eagles are full of affection even towards their keepers; witness the Eagle that belonged to Pyrrhus, which (they say) on the death

^a The passage is not to be found in his extant works.

⁴ *⟨δὲ⟩* add. H.

⁵ Jac: ἐναποθανεῖν.

δεσπότη τροφῆς ἀποστάντα. ἦδη δὲ καὶ ἀνδρὸς ἴδιώτου ἀετὸς τρόφιμος καομένου τοῦ δεσπότου ἐς τὴν πυρὰν ἔαυτὸν ἐνέβαλεν· οἱ δὲ οὐκ ἀνδρός, ἀλλὰ γυναικὸς τὸ θρέμμα εἶναι φασι. ζηλοτυπώτατον δὲ ἄρα ἦν¹ ζῷον ἀετὸς πρὸς τὰ νεόττια. ἐὰν γοῦν θεάσηται τινὰ προσιόντα, ἀπελθεῖν ἀτιμώρητον οὐκ ἐπιτρέπει· παίει γάρ τοῖς πτεροῖς αὐτὸν καὶ τοῖς ὄνυξι λυμαίνεται, καὶ ἐπιτίθησιν οἱ πεφεισμένως τὴν δίκην· οὐ γάρ χρῆται τῷ στόματι.

41. "Εστι δὲ θαλαττίων ζώων τρίγλη λιχνότατον, καὶ ἐσ τὸ ἀπογεύσασθαι παντὸς τοῦ παρατυχόντος ἀναμφιλόγως ἀφειδέστατον. καὶ τινες καλοῦνται λεπρώδεις αὐτῶν, σπάσασαι τὸ ὄνομα ἐκ τῶν χωρίων, ἀπέρ οὖν πέτρας ἔχει λεπράς² τε καὶ ἄραιάς, καὶ φυκία μέσα τούτων δασέα, καὶ που καὶ ὑποκάθηται πηλὸς ἡ ψάμμος. φάγοι δ' ἄν τρίγλη καὶ ἀνθρώπου νεκροῦ καὶ ἵχθυος· φιληδοῦσι δὲ μᾶλλον τοῖς μεμιασμένοις καὶ κακόσμοις.

42. Θηρᾶσαι καὶ μάλα γε ἰκανοὶ καὶ οὐδέν τι μενον τῶν ἀετῶν ἑράκες εἰσιν, ἡμερώτατοι δὲ ὄρνιθων πεφύκασι καὶ φιλανθρωπότατοι, τὸ μέγεθος ἀετῶν οὐκ ὄντες ὀλιγώτεροι. ἀκούω δὲ ὅτι ἐν τῇ Θράκῃ καὶ ἀνθρώποις εἰσὶ σύνθηροι ἐν ταῖς ἐλείοις ἄγραις. καὶ δ τρόπος, οἱ μὲν ἀνθρώποι τὰ δίκτυα ἀπλάσαντες ἡσυχάζουσιν, οἱ δὲ ἑράκες ὑπερπετόμενοι φοβοῦσι³ τοὺς ὄρνεις⁴ καὶ συνωθοῦσιν· ἐσ τὰς τῶν δικτύων περιβολάς. τῶν οὖν ἡρημένων οἱ Θράκες μέρος ἀποκρίνουσι καὶ ἐκείνοις, καὶ ἔχουσιν φίλους⁵ πιστούς· μὴ δράσαντες

¹ καὶ ζηλοτυπώτατον δὲ ἦν.

² Ges: λεπτάς.

of its master abstained from food and died too. And there was once an Eagle reared by a private citizen which threw itself on to the pyre where its master's body was burning. Some say that it had been reared not by a man but by a woman. The Eagle is apparently the most jealous guardian of its young. At ^{and to its} _{young} any rate if it sees anyone approaching them, it does not allow him to depart unpunished, for it beats him with its wings and lacerates him with its talons; and the punishment it inflicts is moderate, for it does not use its beak.

41. The Red Mullet is of all sea animals the most ^{The Red} _{Mullet} gluttonous and indisputably the most unrestrained in tasting everything it comes across. And some of them are known as 'roughs,' deriving their name from places where there are rough rocks full of holes and thick growths of seaweed in them, and where there is a bottom of mud or sand. A Red Mullet would eat the dead body of a man or of a fish, and its special delight is in filthy, ill-smelling food.

42. Falcons are excellent at fowling and are no ^{The Falcon} whit inferior to eagles; they are by nature the tamest of birds and the most attached to man; in size they are as large as eagles. And I am told that in Thrace they even join with men in the pursuit of marsh-fowl. And this is how they do it. The men spread their nets and keep still while the Falcons fly over them and scare the fowl and drive them into the circle of nets. For this the Thracians allot a portion of their catch to the Falcons and find them trusty friends;

³ καὶ φοβοῦσι.

⁴ ὄρνεις.

⁵ αὐτούς.

δὲ τοῦτο ἔαυτοὺς τῶν συμμάχων ἐστέρησαν. μάχεται δὲ ὁ τέλειος ἱέραξ καὶ πρὸς ἀλώπεκα καὶ πρὸς ἀετόν, καὶ γυπὶ μάχεται πολλάκις. καρδίαν δὲ οὐκ ἄν φάγοι ποτὲ ἱέραξ, τελεστικὸν δῆπον δρῶν καὶ μυστικὸν ἐκεῖνος τοῦτο. νεκρὸν δὲ ἄνθρωπον οὐδὲν ἱέραξ, ὡς λόγος, πάντως ἐπιβάλλει γῆς τῷ ἀτάφῳ (καὶ τοῦτο μὲν αὐτῷ οὐ κελεύει Σόλων¹), οὐδὲν² σώματος ἀφεται. μένει *⟨δὲ⟩*³ ἄγενστος καὶ ποτοῦ, ἐάν ἐστιν αὐλακα ἐποχετεύῃ εἰς ἄνθρωπος· πεπίστευκε γάρ αὐτὸν πονούμενον ζημιοῦν ὑφαιρούμενος ἐκ τῆς ἐκείνου χρεᾶς ὕδωρ· εἰ δὲ πλείους ἐπάρδοιεν, ἀφθονίαν τοῦ ρεύματος δρῶν, ὡς φιλοτησίας τινὸς ἐξ αὐτῶν μεταλαμβάνει, καὶ πίνει ἥδεως.

43. "Εστι φύλον ἱεράκων, καὶ καλεύται κευχρήις, καὶ ποτοῦ δεῖται οὐδὲ ἔν.⁴ ὁρεύτης δὲ γένος ἄλλο αὐτῶν· καὶ ἑκάτερός⁵ ἐστι δεινῶς φιλόθηλος, καὶ ἔπειται κατὰ τοὺς δυσέρωτας, οὐδὲ ἀπολείπεται. εἰ δὲ ἡ γυνὴ ἀπέλθοι που παραλαθοῦσα, ὁ δὲ ὑπεραλγεῖ καὶ βοᾷ, καὶ ἔσικε λυπουμένω ἔρωτικῶς εἰδὲ μάλα. καμόντες δὲ τὴν ὄψιν ἱέρακες, εὐθὺν τῶν αἵμασιῶν ἴασι, καὶ τὴν ἀγρίαν θριδακίνην ἀνασπῶσι, καὶ τὸν ὄπὸν αὐτῆς πικρὸν ὄντα καὶ δριμὺν ὑπὲρ τῶν ὀφθαλμῶν αἰώροῦσι τῶν σφετέρων, καὶ λειβόμενον δέχονται, καὶ τοῦτο αὐτοῖς ὑγίειαν ἐργάζεται. λέγουσι δὲ καὶ τὸν ἱατρικὸν χρῆσθαι

¹ Σόλων, ὡς Ἀθηναῖος ἐπαιδεύσει δρᾶν.

² *Jac.* εἰ δέ.

³ *⟨δὲ⟩* add. *Ges.*

⁴ δέεται οὐδέν.

⁵ *Schn.* ἔκαστος.

if they do not do so, they at once deprive themselves of helpers. Now the full-grown Falcon will fight both with a fox and with an eagle; with a vulture it frequently fights. But a Falcon will never eat the heart, thereby presumably fulfilling some mystic rite. If a Falcon sees the dead body of a man (so it is said), it always heaps earth upon the unburied corpse, though Solon^a laid no such injunction upon it, and will never touch the body. And it even refrains from drinking if a solitary man is engaged in leading off water into a channel, feeling sure that it will cause damage to the man who so labours if it purloins the water which he needs. But if several men are engaged in irrigating, it sees that the stream is abundant and takes its share from the loving-cup, so to speak, which they offer, and is glad to drink.

43. There is a species of hawk known as the Kestrel ^{The Kestrel, the Orites Hawk.} which has no need whatever to drink. Another species is the Orites Hawk. Both species are remarkably addicted to the female bird and pursue it after the manner of lovesick men and never cease from the pursuit. But should the female chance to disappear without the male noticing it, he is overcome with grief and cries aloud and is like one in the depths of woe from love.

When Hawks are troubled with their eyesight they ^{The Hawk and eye-troubles} go straight to some stone wall and pull up some wild lettuce and then holding it above their eyes allow the bitter, astringent juice to drip in; and this restores their health. And men say that doctors use

^a Solon, of Athens, c. 640-c. 560 B.C., reformed the laws and constitution.

τῷδε τῷ φαρμάκῳ ἐστὴν χρείαν τῶν καμνόντων τὴν αὐγήν, καὶ ἐκ τῶν ὄρνιθων ἡ Ἰασις κέκληται· καὶ οὐκ ἀρνοῦνται μαθηταὶ ἀκούοντες ὄρνιθων οἱ ἄνθρωποι, ἀλλὰ ὄμολογοῦσι. λέγεται δὲ καὶ θεοσύλην ἐν Δελφοῖς ἐλέγεξαι ποτὲ ἴεραξ, ἐμπίπτων τε αὐτῷ καὶ πάινων τὴν κεφαλήν. πιστεύονται δὲ εἶναι ἴερακες καὶ νόθοι, ἀντικριθέντες¹ πρὸς τὰς τῶν ἀετῶν φυλάς. ἥρος δὲ ἀρχομένου οἱ ἐν Αἰγύπτῳ τῶν ἀπάντων δύο προαιροῦνται, καὶ ἀποστέλλουσι κατασκεψόμενοις νήσους τινὰς ἐρήμους, αὐτέρ² οὖν τῆς Λιβύης πρόκεινται. εἴτα ὑποστρέφουσιν οὗτοι, καὶ ἥγοῦνται τῆς πτήσεως τοῖς ἄλλοις. οἱ δὲ ἥκοντες³ ἔօρτὴν ὑπὲρ τῆς ἐπιδημίας τοῖς⁴ ἐν τῇ Λιβύῃ παρέχουσι· σίνονται γὰρ οὐδὲ ἐν παρελθόντες δὲ ἐστὰς τῆς νήσους, ἀς οἱ πρῶτοι θεασάμενοι τῶν ἀλλων ἐπιτηδειοτέρας σφίσων ἔκριναν, ἐνταῦθα κατὰ πολλὴν τὴν γαλήνην τε καὶ ἡσυχίαν⁵ ἀποτίκτουσι καὶ ἐκγυλύφουσι, καὶ θηρῶνται στρουθίους καὶ πελειάδας, καὶ τοὺς νεοττοὺς ἐν ἀφύδονοις ἐκτρέφουσιν· εἴτα ἥδη παγέντας καὶ ἐκπετησίμους γεγενημένους παραλαβόντες ἐστὴν Αἴγυπτον ἀπάγουσιν, ὕσπερ οὖν ἐστὰς οἰκεῖα <τὰ>⁶ πατρῷα τὰς ἐν τοῖς συντρόφοις χωρίοις διατριβάς.

44. Αἱ ιονιλίδες ἰχθῦς εἰσὶ πέτραις ἔντροφοι, καὶ ἔχουσιν ιοῦ τὸ στόμα ἔμπλεων καὶ ὅτου ἀν ἰχθύος ἀπογεύσωνται, ἀβρωτον ἀπέφηναν αὐτόν. ἥδη δὲ καὶ οἱ ἀλιεῖς ἡμιβρώτῳ καρίδι περιτυχόντες, καὶ

¹ ἀνακριθέντες.
² δύσαιπερ.
³ Jac: ἔκόντες.
⁴ Jac: ἀποδημίας τῆς.
⁵ τὴν ἡσυχίαν.

⁶ <τὰ> add. H.

this drug for the benefit of those whose sight is affected, and the remedy derives its name from these birds.^a And men do not refuse to be called the disciples of birds; rather they admit as much.

It is said that once upon a time a Hawk at Delphi Hawk reveals sacrilege proved a man guilty of sacrilege by swooping upon him and striking his head. It is also believed that Hawks are bastards, if they be compared with the various kinds of eagles.

At the beginning of spring the Hawks of Egypt Hawks of Egypt select two from all their number and despatch them to reconnoitre certain desert islands off the coast of Libya. When they return they act as leaders to the rest in their flight. And their arrival is the occasion of rejoicing on the part of the Libyans at their sojourn, for they do no damage whatever. And having reached the islands which the original scouts decided were the most suitable for them, they there lay and hatch their eggs in complete security and peace; and they hunt sparrows and pigeons and rear their young in an abundance of food. Then when these have grown strong and are able to fly, they take the young birds with them back to Egypt as though they were going to their own homes, that is to their haunts in regions they have grown to know.

44. Rainbow Wrasses are nurslings of rocks, and The Rainbow Wrasse their mouth is full of poison, and whatever fish they touch they render uneatable. Indeed if it should happen that fishermen, coming upon a half-eaten prawn and fancying that their catch is unsaleable,

^a A certain species with short, round leaves was known as *Hieracion*, for the reason stated; cp. Plin. *HN* 20. 7.

ἀξιώσαντες¹ τὸ θήραμα ἄπρατον ὅν, εἰ ἀπογεύσαντο αὐτοῦ, κλονοῦνται τὴν γαστέρα καὶ στρέφονται. λυποῦσι δὲ καὶ τοὺς ἐν ταῖς ὑδροθηρίαις ὑποδυομένους τε καὶ νηχομένους, πολλαὶ καὶ δηκτικαὶ προσπίπτουσαι, ὡς αὐτόχρημα ἐπὶ τῆς γῆς αἱ μιᾶι· καὶ δεῖ σοβεῖν αὐτὰς ἡ κολάζεσθαι ἐσθίμενον· σοβοῦντι δὲ ἐκ τῆς ἀσχολίας ἀπόλωλε τὸ ἔργον.

45. Λαγώς δὲ θαλάττιος βρωθεὶς καὶ θάνατον ἡγεγκε πολλάκις, πάντως δὲ τὴν γαστέρα ὠδύνησεν. τίκτεται δὲ ἄρα² ἐν πηλῷ, καὶ οὐκ ὀλγάκις ταῖς ἀφύαις συναλίσκεται· εἴη δ' ἄν κατὰ τὸν κοχλίαν τὸν γυμνὸν τὸ εἶδος.

46. Γὺψ νεκρῷ πολέμιος. ἐσθίει γοῦν ἐμπεσῶν ὡς ἔχθρὸν καὶ φυλάττει τεθνηξόμενον. καὶ μέντοι καὶ ταῖς ἐκδήμοις στρατιᾶς ἔπονται γῦπες, καὶ μάλα γε μαντικῶς ὅτι³ ἐσ πόλεμον χωροῦσιν εἰδότες, καὶ ὅτι μάχη πᾶσα ἐργάζεται νεκρούς, καὶ τοῦτο ἐγνωκότες. γῦπα δὲ ἄρρενα οὐ φασὶ γίνεσθαι⁴ ποτε, ἀλλὰ θηλεῖας ἀπάσας· ὅπερ ἐπιστάμενα τὰ ζῷα καὶ ἐρημίαν τέκνων δεδιότα ἐσ ἐπιγονὴν⁵ τοιαῦτα δρᾶ. ἀντίπρωροι τῷ νότῳ πέτονται· εἰ δὲ μῆ εἴη νότος, τῷ εὐρῷ κεχήνασι, καὶ τὸ πνεῦμα ἐσρέον πληροῦ αὐτάς, καὶ κύνουσι τριῶν ἔτῶν. λέγουσι δὲ νεοττιὰν μῆ ὑποπλέκειν

¹ ἔαντῶν ὑπὸ πενίας ἀξιώσαντες.

² δὲ ἄρα] γάρ.

³ γε μαντικῶς ὅτι] μ. ὅτι γε.

⁴ γενέσθαι.

⁵ *Jac.* : ἐπιγονὴν τέκνων.

should taste it, they are assailed by convulsions and torments in their stomach. And the Wrasses also molest those who dive and swim in pursuit of fish, falling upon them in great numbers and biting them, exactly like flies on land; so that one must either beat them off or be tormented by being eaten up. But while one is busy beating them off, there is no time to attend to one's work.

45. The Sea-hare when eaten has often been the ^{The Sea-} _{hare} cause even of death; in any case it causes pains in the stomach. It is born in the mud and is not infrequently caught along with sprats. In appearance it is not unlike a snail without its shell.

46. The Vulture is the dead body's enemy. At ^{The} _{Vulture} any rate it swoops upon it as though it were an adversary and devours it, and watches a man who is in the throes of death. Vultures even follow in the wake of armies in foreign parts, knowing by prophetic instinct that they are marching to war and that every battle provides corpses, as they have discovered.

It is said that no male Vulture is ever born: all ^{All} _{Vultures} are female. And the birds knowing this and fearing to be left childless, take measures to produce them as follows. They fly against the south wind. If however the wind is not from the south, they open their beaks to the east wind, and the inrush of air impregnates them, and their period of gestation lasts for three years. But the Vulture is said never to make a nest. The Aegypius^a however, ^{The} _{Aegypius} which is on the border-line between the vulture and the eagle, is both male and female, and is black in

^a Perhaps the Lämmergeier.

γῦπα. τοὺς δὲ αἰγυπτιούς, ἐν μεθορίῳ γυπῶν ὄντας καὶ ἀετῶν, εἶναι καὶ ὄρρενας καὶ τὴν χρόαν πεφυκέναι μέλανας. καὶ τούτων μὲν ἀκούων καὶ νεοττὶας δείκνυσθαι· γῦπας δὲ μὴ ὡὰ τίκτεν πέπυσμαι, νεοττὸς δὲ ὡδίνειν. καὶ ὡς ἀπὸ γενεᾶς κατάπτεροί εἰσι, καὶ τοῦτο ἥκουσα.

47. Ἰκτῦνος ἐσ ἄρπαγὴν ἀφειδέστατος. οἵδε¹ τῶν μὲν ἐξ ἀγορᾶς ἐμποληθέντων κρεαδίων ἐὰν γένωνται κρείτους, ἥρπασαν προσπεσόντες, τῶν δὲ ἐκ τῆς τοῦ Διὸς ἱερουργίας οὐκ ἀν προσάφαιντο.

Ἡ δὲ ὄρειος ἄρπη τῶν ὄρνιθων προσπεσοῦσα τοὺς ὄφθαλμοὺς ἀφαρπάζει.

48. Κόρακες Αἰγύπτιοι, ὅσοι τῷ Νείλῳ παραδιαιτῶνται,² τῶν πλεόντων τὰ πρώτα ἔοικασιν ἰκέται εἶναι, λαβεῖν τι αἰτοῦντες· καὶ λαβόντες μὲν ἡσυχάζοντας, ἀτυχήσαντες δὲ ὡν ἥτουν συμπέτονται, καὶ ἔαντοὺς καθίσαντες ἐπὶ τὸ κέρας τῆς νεὸς τῶν σχοινῶν ἐσθίουσί τε καὶ διατέμονοι τὰ ἄμματα. Λίθινες δὲ κόρακες, ὅταν οἱ ἄνθρωποι φόβῳ δίψους ὑδρευσάμενοι πληρώσωσι τὰ ἄγγεῖα ὑδατος, καὶ κατὰ τῶν τεγών θέντες ἔάσωσι τῷ ἀέρι τὸ ὑδωρ φυλάττεν ἀσηπτον, ἐνταῦθα ἐσ ὅσον μὲν αὐτοῖς τὰ ράμφη κάτεισιν ἐγκύπτοντες, χρῶνται τῷ ποτῷ· ὅταν δὲ ὑπολήξῃ, ψήφους κομίζονται καὶ τῷ στόματι καὶ τοῖς ὄνυξι, καὶ ἐμβάλλονται ἐσ τὸν κέραμον· καὶ αἱ μὲν ἐκ τοῦ βάρους ὡθοῦνται καὶ ὑφίζανται, τό γε μὴν ὑδωρ θλιβόμενον ἀναπλεῖ. καὶ πίνουσιν εὖ μάλα εὐ-

¹ οἵδε εἰ δέοι.

colour, and I am told that their nests are pointed out. But I have been informed that Vultures do not lay eggs, but that in their birth-pangs they produce chicks, and that these are feathered from birth I have also heard.

47. There is no limit to the robberies of the Kite. ^{The Kite} If they can manage pieces of meat on sale in the market, they pounce upon them and carry them off; on the other hand they will not touch sacrifices offered to Zeus. But the Mountain Kite ^a pounces upon birds and pecks out their eyes.

48. The Ravens in Egypt which live beside the ^{The Raven in Egypt} Nile at first appear to be begging of the people sailing on the river, soliciting to be given something. And if they are given, they stop begging; but if their solicitations fail, they fly in a mass and perch on the sailyards of the ship and proceed to eat the ropes and to cut the cords.

But the Ravens of Libya, when men through fear ^{The Raven in Libya} of thirst draw water and fill their vessels and place them on the roof so that the fresh air may keep the water from putrefying, the Ravens, I say, help themselves to drink by bending over and inserting their beaks as far as they will go. And when the water gets too low they gather pebbles in their mouth and claws and drop them into the earthenware vessel. Now the pebbles are borne down by their weight and sink, while the water owing to their pressure rises. So the Ravens by a most ingenious

^a See I. 35 n.

² προσδιαιτῶνται, -διαιροῦνται.

μηχάνως οἱ κόρακες, εἰδότες φύσει τινὶ ἀπορρήτῳ δύο σώματα μίαν χώραν μὴ δέχεσθαι.

49. Λέγει Ἀριστοτέλης εἰδέναι τοὺς κόρακας διαφορὰν γῆς εὐδαιμονός τε καὶ λυπρᾶς, καὶ ἐν μὲν τῇ παμφόρῳ τε καὶ πολυφόρῳ κατά τε ἀγέλας καὶ πλήθῃ φέρεσθαι, ἐν δὲ τῇ ἀγύνῳ καὶ στερίφῃ κατὰ δύο. τοὺς γε μὴν νεοττοὺς τοὺς ἐκτραφέντας¹ τῆς ἑαυτῶν ἔκαστος καλιᾶς φυγάδας ἀποφαινουσιν· ὑπὲρ δὲ τοῦ <αὐτοὶ ἑαυτοῖς>² τροφὴν μαστεύουσι, καὶ τοὺς γειναμένους σφᾶς μὴ τρέφουσιν.³

50. Τυπονύξαντες ἵὸν ἀφιάσιν ἵχθυῶν κωβιὸς καὶ δράκων καὶ χελιδῶν, οὐ μὴν ἐσθάνατον· ἡ τρυγῶν δὲ ἀποκτείνει παραχρῆμα τῷ κέντρῳ. καὶ λέγει γε Λεωνίδης ὁ Βυζάντιος ἵχθυῶν φύσεώς τε καὶ κρίσεως ἀπειρον ἄνθρωπον ἀρπάσαντα ἐκ δικτύου τρυγόνα (ῷετο δὲ ἄρα ὁ δυστυχῆς ψῆππαν εἶναι) φέροντα⁴ ἐπικόλπιον ἐμβαλεῖν καὶ βαδίζειν,⁵ ὡς τι ἀγαθὸν εὐρόντα καὶ ἐσθίματι κερδαλέον ἑαυτῷ⁶ ἀρπαγμα. ἡ δὲ ἄρα ἥλγησε πιεζομένη, καὶ παίει τῷ κέντρῳ πείρασα,⁷ καὶ ἔξεχε τοῦ δυστυχοῦς κλέπτου τὰ σπλάγχνα. καὶ ἔκειτο παρὰ τῇ τρυγόνι νεκρὸς ὁ φώρ, ἐναργῆς ἐλεγχος ὥν οὐκ εἰδὼς ἔδρασεν.

51. Οἱ κόραξ, οὐκ ἀν αὐτὸν ἐστόλμαν ἀθυμότερον εἴποις τῶν ἀετῶν. ὅμοσε γὰρ καὶ αὐτὸς τοῖς

¹ ἐκτραφέντας διώκονται κατ.

² <αὐτοὶ ἑαυτοῖς> add. Schm.

³ ἐκτρέφουσιν.

⁴ φέροντα ὡς εἰχεν.

⁵ βαδίζειν ἵνα λάθῃ.

contrivance get their drink; they know by some mysterious instinct that one space will not contain two bodies.

49. Aristotle asserts [HA 618 b 11] that Ravens ^{The Raven} know the difference between a prosperous and a barren country, and in one that produces all things in plenty they move about in flocks and great numbers, but in a barren and unfruitful country in pairs. As to their young ones, when fully grown, every Raven banishes them from its nest. For that reason they seek their food <for themselves> and neglect to care for their parents.

50. Among fishes the Goby, the Weever, and the ^{Poisonous fishes} Flying Gurnard emit poison when they prick one; not that they are deadly; whereas the Sting-ray with its barb kills on the spot. And Leonidas of Byzantium tells how a man who knew nothing of fishes and could not distinguish them, stole a Sting-ray from a fishing-net—the poor fellow must have taken it for a flounder—, took it and put it in his bosom and walked off as though he had found something good, some spoil whose sale would be profitable to him. But the Sting-ray hurt by the pressure, struck and pierced him with its sting, causing the wretched thief's bowels to gush out. And there the thief lay dead beside the Sting-ray, clear evidence of what he had done in his ignorance.

51. Of the Raven you might say that it has a spirit ^{The Raven, its daring} no less daring than the eagle, for it even attacks

⁶ ἑαυτῷ ἔχειν.

⁷ διείρασα.

ζώοις χωρεῖ, οὐ μέντοι τοῖς βραχυτάτοις, ἀλλ' ὅνως τε καὶ ταύρῳ κάθηται τε γάρ κατὰ τῶν τενθντῶν καὶ κόπτει αὐτούς, πολλῶν δὲ καὶ *τούς*¹ ὀφθαλμούς ἔξεκοψεν ὁ κόραξ. μάχεται δὲ καὶ ὄνυθι ἵσχυρῷ, τῷ καλουμένῳ αἰσάλωνι καὶ ὅταν θεάσηται ἀλώπεκι μαχόμενον, τιμωρεῖται πρὸς γάρ ἐκείνην ἔχει τινὰ φιλίαν. ἦν δὲ ἄρα ὅρνθων πολυκλαγγότατός τε καὶ πολυφωνότατος· μαθὼν γάρ καὶ ἀνθρωπίνην προΐσηι φωνήν. φθέγμα δὲ αὐτοῦ παιζοντος μὲν ἀλλο, σπουδάζοντος δὲ ἔτερον· εἰ δὲ ὑποκρίνοιτο τὰ ἐκ τῶν θεῶν, ἵερὸν ἐταῦθα καὶ μαντικὸν φθέγγεται. Ἰσασι δὲ διὰ τοῦ θέρους ἐνοχλούμενοι ῥύσει γαστρός, καὶ διὰ ταῦτα ἔαντούς ὑγρᾶς τροφῆς ἀγεύστους φυλάττουσιν.

52. Λέγει δὲ Ἱριστοτέλης τῶν ζώων τὰ μὲν ζωτόκα εἶναι, τὰ δὲ φῶτα τίκτειν, τὰ δὲ σκώληκας· καὶ ζῷα μὲν ἀνθρώπους γεννᾶν καὶ τὰ λοιπὰ ὅσα τριχῶν ἔστιν ἐπήβολα, καὶ τὰ κητώδη τῶν ἐνυδρῶν· τούτων δὲ τὰ μὲν αὐλόν, βράγχια δὲ οὐκ ἔχειν, οἷον δελφῖνα καὶ φάλλαιναν.

53. Μυσοῖς ἄγουσιν ἄχθη βόες, καὶ κεράτων ἄμοιροι εἰσι. λέγω δὲ τὴν ἀγέλην ἄκερων ὄρᾶσθαι² οὐκέτι διὰ κρνός, ἀλλὰ τῶν βοῶν τῶνδε ιδίᾳ φύσει,³ καὶ τὸ μαρτύριον παρὰ πόδας· γνῶνται γάρ καὶ ἐν Σκύθαις κεράτων⁴ οὐκ ἀγέρα-

¹ *τούς* add. H.

² λέγω . . . ὄρᾶσθαι] λέγονται . . . ὄρᾶν.

³ Reiske: ιδίᾳ φύσις.

animals, and not the smallest either, but asses and bulls. It settles on their neck and pecks them, and in many cases it actually gouges out their eyes. And it fights with that vigorous bird the merlin, and whenever it sees it fighting with a fox, it comes to the fox's rescue, for it is on friendly terms with the animal.

The Raven must really be the most clamorous of birds and have the largest variety of tones, for it can be taught to speak like a human being. For playful moods it has one voice, for serious moods another, and if it is delivering answers from the gods, then its voice assumes a devout and prophetic tone.

Ravens know that in summer they suffer from its diet looseness of the bowels; for that reason they are careful to abstain from moist food.

52. Aristotle tells us [HA 489 b 1] that some animals are viviparous, others oviparous, that others again produce grubs. The viviparous are man and all other creatures that have hair, and among marine animals the cetaceans. And of these some have a blow-hole but no gills, like the dolphin and the whale.

53. In Moesia^a the Oxen draw loads and are hornless. And I maintain that it is not due to the cold that herds are to be seen without horns, but that it is due to the peculiar nature of the Oxen. And the proof is to hand, for even in Scythia there are oxen

^a Moesia (Gk. Μωσία), bounded on the N by the Danube, on the S by the Balkan mts, corresponded (roughly speaking) to the northern half of the modern Yugoslavia and Bulgaria.

⁴ Reiske: κεράτων ἐν Σ.

στοι βόες. ἐγὼ δὲ ἀκούω λέγοντός τινος ἐν συγγραφῇ καὶ μελίττας Σκυθίδας εἶναι, ἐπαίειν τε τοῦ κρύους οὐδὲ ἔν, καὶ μέντοι καὶ πιπράσκειν ἐς Μυσοὺς κομίζοντας Σκύθας οὐκ ὀθνεῖον σφισιν ἀλλὰ αὐθυγενὲς μέλι καὶ κηρία ἐπιχώρια. εἰ δὲ ἐναντία Ἡροδότῳ λέγω, μή μοι ὀχθέσθω· ὁ γὰρ ταῦτα¹ εἰπὼν ὥστορίαν ἀποδείκνυσθαι ἀλλ' οὐκ ἀκοήν ἄδειν ἔφατο ἡμῖν ἀβασάνιστον.

54. Τῶν θαλαττίων πυνθάνομαι μόνον τὸν σκάρον τὴν τροφὴν ἀναπλέονταν ἐπεοθίειν, ὥσπερ οὖν καὶ τὰ βληχητά, ἀ δὴ καὶ μαρυκᾶσθαι λέγουσιν.

55. Ο γαλεός ὡδίνει διὰ τοῦ στόματος ἐν τῇ θαλάττῃ, πάλιν τε ἐσδέχεται τὰ βρέφη, καὶ ἀνεμεῖ ταῖς αὐταῖς ὄδοις ζῶντα καὶ ἀπαθῆ.

56. Μυὸς ἥπαρ καὶ μάλα ἐκπληκτικῶς τε καὶ παραδόξως τῆς μὲν σελήνης αὐξανομένης λοβὸν ἐαυτῷ τινα ἐπιτίκτει ὀστημέραι μέχρι διχομήνου· εἴτα αὖ πάλιν ὑπολήγει μειουμένου τοῦ μηνὸς τὸν ἵσον λόγον,² ἔστι³ ἀν ἐς⁴ σῶμα κατολίσθη ἀνείδεον. ἀκούω δὲ ἐν τῇ Θηβαΐδι χαλάζης πεσούσης ἐπὶ τῆς γῆς ὄρασθαι μύνας, ὃν τὸ μὲν πηλός ἐστιν ἔτι, τὸ δὲ σάρξ ἥδη. ἐγὼ δὲ αὐτὸς ἐκ τῆς Ἰταλικῆς Νέας πόλεως ἐλαύνων ἐς Δικαιαρχίαν ὕσθηρι βατράχοις, καὶ τὸ μὲν μέρος αὐτῶν τὸ πρὸς τῇ κεφαλῇ εἴρπε, καὶ δύο πόδες γῆγον αὐτό, τὸ δὲ

¹ Schn: τοιαῦτα.

² Reiske: λοβόν.
³ ὑπαφανίζον ἔστι.

⁴ εἰς ἔν.

not destitute of the glory of horns. And I have learnt from one who records the fact in his history that there are even Bees in Scythia and that they do not mind the cold at all. And what is more, the Scythians bring and sell to the Moesians honey, which is no alien produce but native, and honey-combs of their own country.

If I contradict Herodotus [5, 10], I hope he will not be angry with me, for the man who reported these things vowed that he was presenting the results of his own enquiry and not merely repeating what he had heard and what we could not verify.

54. I learn that of saltwater fishes the Parrot ^{The Parrot} Wrasse alone regurgitates its food and eats it afterwards, as sheep do, which are said to chew the cud.

55. The Shark brings forth its young through its mouth in the sea and takes them back again and then disgorges them by the same channel alive and unharmed.

56. The liver of the Mouse has the most astounding and unexpected habit of growing a lobe day by day as the moon waxes, up to the middle of the month. Then again in proportion as the month declines, so the lobe gradually dwindles until it loses its shape and disappears into the body.

And I am told that when it hails in the Thebaid, ^{A shower of} mice, mice are to be seen on the earth, and one part of them is still mud while the other is already flesh. And I myself on a journey from Naples to Dicaearchia^a encountered a shower of frogs, and the ^{of frogs} forepart of them was crawling, supported by two feet,

ἐπεσύρετο ἔτι ἅπλαστον, καὶ ἐώκει ἐκ τιος ὅλης
ὑγρᾶς συνεστῶτι.

57. Τὸ τῶν βοῶν ἄρα πάγχρηστον ἦν γένος ¹
καὶ ἐσ γεωργίας κοινωνίαν καὶ ἐσ ἀγωγῆν φόρτου
διαφόρουν. καὶ γαυλοὺς ² ἐμπλήσαι βοῦς ἀγαθός
ἐστι, καὶ βωμοὺς κοσμεῖ, καὶ ἀγάλλει πανηγύρεις,
καὶ πανθοινίαν παρέχει. καὶ ἀποθανὼν δὲ βοῦς
γενναῖον τι χρῆμα καὶ ἀξέπαινον. μέλιτται γοῦν
ἐκ τῶν ἐκείνου λειψάνων ἐκφύονται, ζῷον φιλεργό-
τατον καὶ τῶν καρπῶν τὸν ἄριστόν τε καὶ γλύκιστον
ἐν ἀνθρώποις παρασκευάζον, τὸ μέλι.

¹ γένος καὶ ἀνθρώποις ζῷον λυσιτελέστατον.
² Reiske: γάλακτος

while the other part trailed behind, still formless,
seeming to consist of some moist substance.

57. Oxen are after all the most serviceable creatures. At sharing the farmer's labours, at carrying loads of various kinds, at filling the milk-pail—at all these things the Ox is excellent. He graces the altars, gladdens festivals, and provides a solemn banquet. And even when dead the Ox is a splendid creature deserving our praise. At any rate bees are begotten of his carcase—bees, the most industrious of creatures, which afford the best and sweetest of fruits that man has, namely honey.

The Ox and
its services
to man

BOOK III

Γ

1. Μαυρουσίω δὲ ἀνδρὶ ὁ λέων καὶ ὁδοῦ κοινωνεῖ καὶ πίνει τῆς αὐτῆς πηγῆς ὕδωρ. ἀκούω δὲ ὅτι καὶ ἐσ τὰς οἰκίας τῶν Μαυρουσίων οἱ λέοντες φοιτῶσιν, ὅταν αὐτοῖς ἀπαντήσῃ ἀθηρία καὶ λυμὸς αὐτοὺς ἵσχυρὸς περιλάβῃ. καὶ ἐὰν μὲν παρῇ <ὅ>¹ ἀνήρ, ἀνείργει τὸν λέοντα καὶ ἀναστέλλει διώκων ἀνὰ κράτος· ἐὰν δὲ ὁ μὲν ἀπῆ, μόνη δὲ ἡ γυνὴ καταλειφθῇ, λόγοις αὐτὸν ἐντρεπτικοῖς ἴσχει τὸν πρόσωπον καὶ ῥυθμίζει, σωφρονίζοντα ἑαυτοῦ κρατεῖν καὶ μὴ φλεγμαίνειν ὑπὸ τοῦ λυμοῦ. ἐπαῖει δὲ ἄρα λέων φωνῆς Μαυρουσίας, καὶ ὁ νοῦς τῆς ἐπιπλήξεως τῇ γυναικὶ τῆς πρὸς τὸ θηρίον τοιόσδε ἔστιν, ὡς ἐκεῖνοι λέγοντο· ‘οὐ δὲ οὐκ αἰδῆ λέων ὅν ὁ τῶν ζώων βασιλεὺς ἐπὶ τὴν ἐμὴν καλύβην ἵνων, καὶ γυναικὸς δεόμενος ἵνα τραφῆς, καὶ δίκεν ἀνθρώπου λελωβημένου τὸ σῶμα ἐσ χειρας γυναικείας ἀποβλέπεις, ἵνα οἴκτω καὶ ἐλέω τύχῃς ὅν δέῃ; ὅν² δέον ἐσ ὄρείους ὄρμησαι διατριβάς ἐπὶ τε ἐλάφους καὶ βουβαλίδας καὶ τὰ λοιπὰ ὄσα λεόντων δεῖπνον ἔνδοξον. κυνιδὸν δὲ ἀθλίουν φύσει³ ἀγαπᾶς παρατραφῆναι· καὶ ἡ μὲν ἐπάρδει τοιάδα, ὁ δὲ ὄσπερ οὖν πληγεῖς τὴν ψυχὴν καὶ ὑποπλησθεῖς αἰδοῦς ἡσυχῇ καὶ κάτω βλέπων ἀπαλλάσσεται, ἡττηθεὶς τῶν δικαίων. εἰ δὲ ἵπποι καὶ κύνες διὰ τὴν συντροφίαν ἀπειλούντων

¹ <ὅ> add. Jac.² ὅν del. Cobet.³ φύσει προσεοικώς.

BOOK III

1. A Lion will accompany a Moor on his journey ^{The Lion in Mauretania} and will drink water from the same spring. And I am told that Lions even resort to the houses of Moors when they fail to find any prey and are overtaken by the pangs of hunger. And if the master of the house happens to be there, he keeps the Lion off and drives him away, pursuing him vigorously. If however he is out and his wife is left all alone, then with words that put the Lion to shame she checks his approach, restrains him, and admonishes him to control himself and not to allow his hunger to incense him. The Lion, it seems, understands the Moorish tongue; and the sense of the rebuke which the woman administers to the animal is (so they say) as follows. ‘Are not you ashamed, you, a Lion, the king of beasts, to come to my hut and to ask a woman to feed you, and do you, like some cripple, look to a woman’s hands hoping that thanks to her pity and compassion you may get what you want?—You who should be on your way to mountain haunts in pursuit of deer and antelopes and all other creatures that lions may eat without discredit. Whereas, like some sorry lap-dog, you are content to be fed by another.’ Such are the spells she employs, whereupon the Lion, as though his heart smote him and he were filled with shame, quietly and with downcast eyes moves off, overcome by the justice of her words.

Now if horses and hounds through being reared in

ἀνθρώπων συνιάσι καὶ καταπτήσσοντι, καὶ Μαυρουσίους οὐκ ἀν θαυμάσαι μι λεόντων ὅντας συντρόφους καὶ ὁμοτρόφους αὐτοῖς ὑπ' αὐτῶν ἐκείνων ἀκούεσθαι. τοῖς γάρ τοι βρέφεσι τοῖς ἑαυτῶν μαρτυροῦσιν ὅτι τοὺς σκύμνους τῶν λεόντων τῆς ἵσης τε καὶ ὄμοιας διαίτης ἀξιοῦσι καὶ κούτης μιᾶς καὶ στέγης· καὶ ἐκ τούτων καὶ φωνῆς τῆς προειρημένης ἀκούειν τοὺς θῆρας, οὐδὲν οὔτε ἄπιστον οὔτε παράδοξον.

2. Ἰππου δὲ τῆς Λιβύσσης πέρι Λιβύων λεγόντων ἀκούω τοιαῦτα. ὥκιστοι μέν εἰσιν ἵππων, καμάτου δὲ ἡ¹ τι αἰσθάνονται² *⟨η⟩*³ οὐδὲ ἔν. λεπτοὶ δὲ καὶ οὐκ εὐσαρκοὶ, ἐπιτήδειοὶ γε μὴν καὶ φέρειν δλιγωρίαν δεσπότου εἰσίν. οὔτε γοῦν αὐτοῖς κομιδὴν προσφέρουσιν οἱ δεσπόται, οὐ καταφῶντες,⁴ οὐ καλυνδήθραν ἐργασάμενοι, οὐχ ὅπλας ἐκκαθαίροντες, οὐ κόμας κτενίζοντες, οὐ χαίτας ὑποπλέκοντες, οὐ λούοντες καμόντας, ἀλλὰ ἄμα τε διήνυσαν τὸν προκείμενον δρόμον, καὶ ἀποβάντες νέμεοθαι ἵσαι. καὶ λεπτοὶ μὲν καὶ αὐχμώδεις οἱ Λιβύες, ἐπὶ τοιούτων δὲ καὶ ἵππων δχοῦνται. σοβαροὶ δὲ Μῆδοι καὶ ἄβροι, καὶ μέντοι καὶ οἱ ἐκείνων⁵ ἵπποι. φαίης ἀν αὐτοὺς τρυφᾶν σὺν τοῖς δεσπόταις καὶ τῷ μεγέθει τοῦ σώματος καὶ τῷ κάλλει, ἥδη δὲ καὶ τῇ χλιδῇ καὶ τῇ θεραπείᾳ τῇ ἔξωθεν.⁶ ταῦτά τοι καὶ περὶ τῶν κυνῶν ἐπεισι νοεῦν μοι. κύων Κρῆσσα κούφη καὶ ἀλτικὴ καὶ δρειβασίας σύντροφος· καὶ μέντοι

¹ Reiske: δῆ.

² Schn: αἴσθονται.

³ *⟨η⟩* add. Reiske.

⁴ ἐκαφῶντες καμόντας.

⁵ ἐκείνων τοιούτοι.

their company understand and quail before the threats of men, I should not be surprised if Moors too, who are reared and brought up along with Lions, are understood by these very animals. For the Moors profess to treat lion-cubs to the same kind of food, the same bed, and the same roof as their own children. Consequently there is nothing incredible or marvellous in Lions understanding human speech as described above.

2. Concerning the Libyan Horse this is what I have learnt from accounts given by the Libyans. These Horses are exceedingly swift and know little or nothing of fatigue; they are slim and not well-fleshed but are fitted to endure the scanty attention paid to them by their masters. At any rate the masters devote no care to them: they neither rub them down nor roll them nor clean their hooves nor comb their manes nor plait their forelocks nor wash them when tired, but as soon as they have completed the journey they intended they dismount and turn the Horses loose to graze. Moreover the Libyans themselves are slim and dirty, like the Horses which they ride. The Persians on the other hand are proud and delicate, and what is more, their Horses are like them. One would say that both horse and master prided themselves on the size and beauty of their bodies and even on their finery and outward adornment.

And here is a point which occurs to me to note in connexion with Hounds. The Cretan Hound is nimble and can leap and is brought up to range the

⁶ ἔξωθεν καὶ τῇ θρύψι οὐλίκασιν αἰσθανομένοις μεγέθους τε τοῦ σφετέρου καὶ κάλλους καὶ ὅτι χλιδῶσι τῷ κόσμῳ.

καὶ αὐτὸλ Κρῆτες τοιούτους αὐτοὺς παραδεικνύασι,¹ καὶ ἄδει ἡ φήμη. θυμικώτατος δὲ κυνῶν Μολοσσός, ἐπεὶ θυμωδέστατοι καὶ οἱ ἄνδρες. ἀνὴρ δὲ Καρμάνιος καὶ κύων ἀμφότεροι ἀγριωτάτω καὶ μειλιχθῆναι ἀτέγκτω,² φασὶν.

3. Ἰδια δὲ ἄρα φύσεως ζώων καὶ ταῦτα ἦν. ὃν οὔτε ἀγριον οὔτε ἥμερον ἐν Ἰνδοῖς γίνεσθαι³ λέγει Κτησίας, πρόβατα δὲ τὰ ἐκείνων οὐρὰς πήγκεις ἔχειν τὸ πλάτος πού φησιν.

4. Οἱ μύρμηκες οἱ Ἰνδικοὶ *οἵ*⁴ τὸν χρυσὸν φυλάττοντες οὐκ ἀν διέλθουεν τὸν καλούμενον Καρπύλιον ποταμόν. Ἰστηδόνες δὲ τούτους συνοικοῦντες⁵ τοὺς μύρμηξι . . .⁶ καλοῦνται τε καὶ εἰσιν.

5. Φαγοῦσα ὄφεως χελώνη καὶ ἐπιτραγοῦσα ὁριγάνου ἔξαντης γίνεται τοῦ κακοῦ, δὲ πάντως αὐτὴν⁷ ἀνελεῦν ἔμελλεν.

Περιστερὰν δὲ ὄρνιθων σωφρονεστάτην καὶ κεκολασμένην ἐσ ἀφροδίτην μάλιστα ἀκούω λεγόντων οὐ γάρ ποτε ἀλλήλων διασπώνται, οὔτε ἡ θήλεια, ἔαν μὴ ἀφαρεθῇ τύχῃ τινὶ τοῦ συνιόμου, οὔτε δὲ ἄρρην, ἔαν⁸ μὴ χῆρος γένηται.

Πέρδικες δὲ ἀκράτορές εἰσιν ἀφροδίτης. οὐκοῦν τὰ ώὰ τὰ γεννώμενα ἀφανίζουσιν, ὥνα μὴ ἀγωσιν

¹ περιδεικνύσι.

² Schn: ἀγριώτατοι . . . ἀτέγκτω.

³ Schn: γενέσθαι.

⁴ *οἵ* add. Jac.

⁵ συνοικοῦντές γε.

⁶ Lacuna.

mountains. Moreover the Cretans show the same qualities, such is the common report. Among Hounds the Molossian is the most high-spirited, for the men also of Molossia are hot-tempered. In Carmania too both men and Hounds are said to be most savage and implacable.

3. The following also are examples of the peculiarities of animal nature. Ctesias reports that neither ^{India, devoid of pigs} the wild nor the domestic Pig exists in India, and he says somewhere that Indian Sheep have tails one ^{its sheep} cubit in width.

4. The Ants of India which guard the gold will not ^{The Ants of} cross the river Campylinus.^a And the Issedonians ^b India who inhabit the same country as the Ants . . . they are called, and so they are.

5. If a Tortoise eats part of a snake and thereafter ^{Marjoram, antidote to snake poison} some marjoram, it becomes immune from the poison which was bound to be quite fatal to it.

I have heard people say that the Pigeon is of all ^{The Pigeon, its continence} birds the most temperate and restrained in its sexual relations. For Pigeons never separate, neither the female bird unless by some mishap she is parted from her mate, nor the male unless he is widowed.

Partridges on the other hand are unrestrained in ^{The Partridge, its incontinence} their indulgence. For that reason they destroy the eggs that have been laid, in order that the female

^a Not identified.

^b The Issedonians appear to have inhabited a region to the NE of the Caspian Sea.

⁷ αὐτὴν ἐκ τῆς τροφῆς.

⁸ ἦν.

αἱ θήλειαι παιδοτροφοῦσαι τῆς πρὸς αὐτοὺς
δύμιλίας ἀσχολίαν.

6. Λύκοι ποταμὸν διανέοντες, ὑπὲρ τοῦ μὴ πρὸς
βίαν ἐκ τῆς τοῦ ρεύματος ἐμβολῆς ἀνατρέπεσθαι
ἔρμα ἴδιον αὐτοῖς ἡ φύσις συμπλάσασα ἐδιδάξατο
σωτηρίαν ἐξ ἀπόρων καὶ μάλα εὔπορον. τὰς
οὐρὰς τὰς ἀλλήλων ἐνδακόντες, εἴτα ἀντιπίπτουσι
τῷ ρεύματι, καὶ ἀλύπως¹ διενήξαντο καὶ ἀσφαλῶς.

7. Ὁνοις θηλεῖαις βρώμησιν ἡ φύσις οὐκ
ἔνειμε, φασί. κύνας δὲ ἀφώνους ἀποφαίνεν ταῖς
νάιναις² ἡ αὐτὴ παρέσχεν. εὐνωδία δὲ καὶ μύρον
γυψίν αἴτια θανάτου. κύκνων δὲ κώνειον ὄλεθρος.
κάμηλον δὲ ὡς δέδοικεν ἵππος ἔγνω Κῦρος τε καὶ
Κροῖσος, ὡς φασιν.

8. Τὰ βρέφη τὰ τῶν ἵππων ὅταν αἱ μητέρες
καταλίπωσι πρὸ τῆς ἐκείνων ἐκθρέψεως οἶν
ὅρφανά, ἐκτρέφουσι μετὰ τῶν οἰκείων παιδίων
οἰκτείρουσαι αἱ ἄλλαι αὐτά.

9. Κορῶναι ἀλλήλαις εἰσὶ πιστόταται, καὶ ὅταν
ἔστι κοινωνίαν συνέλθωσι, πάνυ σφόδρα ἀγαπῶσι
σφᾶς, καὶ οὐκ ἀν ἴδοι τις μιγνύμενα ταῦτα τὰ ζῶα
ἀνέδην καὶ ὡς ἔτυχεν. λέγουσι δὲ οἱ τὰ ὑπέρ
τούτων ἀκριβοῦντες ὅτι ἀν³ ἀποθάνῃ τὸ ἔτερον,
τὸ λοιπὸν χηρεύει. ἀκούων δὲ τοὺς πάλαι καὶ ἐν
τοῖς γάμοις μετὰ τὸν ὑμέναιον 'τὴν κορώνην'

¹ ἀλύπως γε MSS. ἀ. τε Reiske.

² τὰς νάιναις ὅταν αὐταῖς τὴν σκιὰν ἐπιβάλῃ.

³ κᾶν.

birds may not be too busy with nursing their chicks
to have time for sexual intercourse.

6. When Wolves swim across a river Nature has ^{cross a river} devised for them an original safeguard to prevent them from being forcibly carried away by the impact of the stream and has taught them how to escape from difficulties, and that with ease. Fastening their teeth in one another's tails they then breast the stream and swim across without harm or danger.

7. It is said that Nature has not bestowed the ^{Animal anti-pathies} power of braying upon she-Asses. Nature too has enabled Hyenas to stop hounds from barking. The fragrance of perfumes causes death to Vultures; hemlock is the bane of Swans; Cyrus and Croesus learned how Horses dread camels, so the story goes.

8. When Mares desert their foals and leave them, ^{Mares and foals} like orphans, before they are fully weaned, other Mares take compassion on them and bring them up with their own foals.

9. Crows are exceedingly faithful to each other, ^{The Crow and conjugal fidelity} and when they enter into partnership they love one another intensely, and you would never see these creatures indulging freely in promiscuous intercourse. And those who are accurately informed about them assert that if one dies, the other remains in widowhood. I have heard too that men of old used actually at weddings to sing 'the Crow'^a after the bridal

^a Cp. *Carm. pop.* 31 (Diehl, *Anth. lyr. Gr.*) and L-S⁹ s.v. ἐκκορέω.

ἀδειν,¹ σύνθημα ὁμονοίας τοῦτο τοῖς συνιοῦσιν ἐπὶ² παιδοποιὰ διδόντας. οἱ δὲ³ ἔδρας ὄρνιθων καὶ πτήσεις παραφυλάττοντες οὐκ εὐσύμβολον⁴ ὀπιύοντος⁵ εἶναί φασιν ὑπακοῦσαι κορώνης μίας.⁶ ἐπεὶ δὲ ή γλαῦξ ἐστιν αὐτῆς πολέμιον, καὶ νύκτωρ ἐπιβούλεύει τοῖς ωόις τῆς κορώνης, ή δὲ μεθ' ἡμέραν ἐκείνην ταῦτα δρᾶ τοῦτο, εἰδοῦντα ἔχειν τὴν οὐφιν τηνικαῦτα τὴν γλαῦκα ἀσθεῖν.

10. Ἐχῖνον τὸν χερσαῖνον οὐκ ἀσοφὸν οὐδὲ ἀμαθῆ ταμιείας τῆς ἐσ τὴν χρείαν ή φύσις ἐποίησεν. ἐπεὶ γὰρ δεῖται τροφῆς διετησίου, τὸ δὲ ὡραῖα οὐ πᾶσα ὥρα διδωσιν, ἔαυτὸν ἐν ταῖς τρασιαῖς κυλίει,⁷ φασί, καὶ τῶν ἰσχάδων τὰς περιπαρείσας, αἱ πολλὰ ἐμπήγνυνται⁸ τὰς ἀκάνθαις, ήσυχῇ κομίζει καὶ ἀποθησαρίσας φυλάττει, καὶ ἔχει λαβεῖν ἐκ τοῦ φωλεοῦ, ὅτε πορίσαι οὐχ οἶόν τε ἔξωθεν ἐστιν.

11. Ἡδη μέντοι⁹ καὶ τῶν ζώων τὰ ἀγριώτατα πρὸς τὰ ὄντα δυνάμενα εἰρηναῖα καὶ ἔνσπονδά ἐστι, τῆς συμφυοῦντος κακίας ἐσ τὴν χρείαν παραλυθέντα. ὁ γοῦν κροκόδιλος νήχεται τε ἄμα καὶ κέχηρνεν. ἐμπίπτουσιν οὖν αἱ βδέλλαι ἐσ αὐτὸν καὶ λυποῦσιν. ὅπερ εἰδῶς ἰατροῦ δεῖται τοῦ τροχίλου· πλήρης γὰρ αὐτῶν γενόμενος, ἐπὶ τὴν ὅχθην προελθὼν κατὰ τῆς ἀκτῆς κέχηρνεν. ὁ τούντιν τροχίλος ἐμβαλῶν τὸ ράμφος ἔξαγει τὰς προειρημένας, καρτερεῖ δὲ ὠφελούμενος ὁ κροκόδι-

¹ καλέν.

² ἐπὶ τῇ.

³ τε.

⁴ εὐσύμβολον εἰς μαντελάν.

⁵ Pierson: ὀπτεύοντος MSS and H, who regards ὑπακοῦσαι as corrupt.

song by way of pledging those who came together for the begetting of children to be of one mind. While those who observe the quarters from which birds come and their flight, declare that to hear a single Crow is an evil omen at a wedding. Since the Owl is an enemy of the Crow and at night has designs upon the Crow's eggs, the Crow by day does the same to her, knowing that at that time the Owl's sight is feeble.

Owl and
Crow

10. Nature has made the Hedgehog prudent and ^{The} Hedgehog experienced in providing for its own wants. Thus, since it needs food to last a whole year, and since every season does not yield produce, it rolls among fig-crates (they say), and such dried figs as are pierced —a great number become fixed upon its prickles—it quietly removes, and after laying up a store, keeps them and can draw from its nest when it is impossible to obtain food out of doors.

11. It is a fact that the fiercest of animals will, ^{The} Crocodile when the need arises, lay aside their natural savagery and be peaceful and gently disposed towards those that can be of service to them. For instance, the Crocodile swims with its jaws open; accordingly leeches fall into them and cause it pain. Knowing this it needs the Egyptian Plover as doctor. For when it is infested with leeches, it moves to the bank and opens its jaws to face the sun. Whereupon the Egyptian Plover inserts its beak and draws out the aforesaid creatures, while the Crocodile endures this

and the
Egyptian
Plover

⁶ Gow: κορώνη μία MSS, H.

⁸ πήγνυνται.

⁷ Reiske: κυλίειν.

⁹ μέν.

λος καὶ ἀτρεμεῖ. καὶ ὁ μὲν ἔχει δεῖπνον τὰς βδέλλας, ὁ δὲ ὀνίναται, καὶ τὸ μηδὲν ἀδικῆσαι τὸν τροχίδον λογίζεται οἱ μισθόν.

12. Κολοιοὺς δὲ εὐεργέτας νομίζουσι καὶ Θεταλοὶ καὶ Ἰλλυροὶ καὶ Λήμνιοι, καὶ δημοσίας γε αὐτοῖς τροφὰς ἐμηφίσαντο,¹ ἐπεὶ τῶν ἀκρίδων, αἱ λυμαίνονται² τοὺς καρποὺς τοῖς προειρημένοις, τὰ ὡὰ ἀφανίζουσί τε οἱ κολοιοὶ καὶ διαφθείρουσι τὴν ἐπιγονὴν αὐτοῖς. μειοῦται δὴ κατὰ πολὺ τὰ τῶν ἀκρίδων νέφη, καὶ τοῖς προειρημένοις μένει τὰ ὠραῖα ἀσινῆ.

13. Αἱ γέρανοι γίνονται μὲν ἐν Θράκῃ, ἥ δὲ χειμεριώτατον χωρίων ἔστι καὶ κρυμμαδέστατον ὡν ἀκούνω. οὐκοῦν φιλοῦσι τὴν χώραν ἐν ἥ γεγόνασι, φιλοῦσι δὲ καὶ ἑαυτάς, καὶ νέμουσι τὸ μέν τι τοῖς ἥθεσι τοῖς πατρώοις, τὸ δέ τι τῇ σφῶν αὐτῶν σωτηρίᾳ. τοῦ μὲν γὰρ θέρους κατὰ χώραν μένουσι, φθινοπώρου δὲ ἥδη μεσοῦντος ἐς Αἴγυπτόν τε καὶ Λιβύην ἀπαίρουσι καὶ Αἴθιοπίαν, ὥσπερ οὖν γῆς περίοδον εἰδύναι καὶ φύσεις ἀέρων καὶ ώρῶν διαφοράς. καὶ χειμῶνα ἥρινὸν διαγαγοῦσαι, πάλιν ὅταν ὑπεύδια ἄρξηται καὶ εἰρηνᾶται τὰ τοῦ ἀέρος, ὑποστρέφουσιν ὅπισω. ποιοῦνται δὲ ἡγεμόνας τῆς πτήσεως τὰς ἥδη τῆς ὁδοῦ πεπειραμένας. εἰεν δ' ἀν ὡς τὸ εἴκος αἱ πρεσβύτεραι. καὶ οὐραγεῖν δὲ τὰς τηλικαύτας ἀποκρίνουσι· μέσαι δὲ αὐτῶν αἱ νέαι τετάχαται. φυλάξασαι δὲ ἄνεμον οὐρον καὶ φίλον σφίσι καὶ κατόπιν ῥέοντα, χρώμεναι οἱ πομπῷ καὶ ἐπωθοῦντι ἐς τὸ πρόσω, εἴτα μέντοι τρίγωνον ὀξυγώνιον τὸ σχῆμα

service and remains motionless. So the bird gets a feast of leeches, while the Crocodile is benefited and reckons the fact that it has not injured it as the bird's fee.

12. The inhabitants of Thessaly, of Illyria, and of Lemnos regard Jackdaws as benefactors and have decreed that they be fed at the public expense, seeing that Jackdaws make away with the eggs and destroy the young of the locusts which ruin the crops of the aforesaid people. The clouds of locusts are in fact considerably reduced and the season's produce of these people remains undamaged.

13. Cranes have their birthplace in Thrace, which is the most wintry and the coldest region that I know of. Well, they love the country of their birth, but they love themselves too; so they devote part of their time to their ancestral haunts and part to their own preservation. In summer they remain in their country, but in mid-autumn they leave for Egypt, Libya, and Ethiopia, appearing to know the map of the earth, the disposition of the winds, and the variations of the seasons. And after spending a winter like spring, when again conditions are becoming tolerably settled and the sky is calm, they return. To lead their flight they appoint those that have already had experience of the journey; these would naturally be the older birds, and they select others of the same age to bring up the rear, while the young ones are ranged in their midst. Having waited for a fair and favouring wind from

¹ ἐμηφίσαντο αὖθε αἱ πόλεις.

² Reiske: ἐλυμαίνοντο.

τῆς πτήσεως ἀποφήνασαι, ἵνα ἐμπίπτουσαι τῷ ἀέρι διακόπτωσιν αὐτὸν ράστα, τῆς πορείας ἔχονται. οὕτω μὲν δὴ θερίζοντες τε καὶ χειμάζοντες γέρανοι· σοφίαν δὲ ἥγγηται ἄνθρωποι θαυμαστὴν τοῦ Περσῶν βασιλέως ἐς ἐπιστήμην ἀέρων κράσεως,¹ Σοῦσα καὶ Ἐκβάτανα ἄδοντες καὶ τὰς δεῦρο καὶ ἐκεῖσε τοῦ Πέρσου τεθρυλημένας μεταβάσεις. ὅταν δὲ προσφερόμενον ἀετὸν αἱ γέρανοι θεάσωνται, γενόμεναι κυκλόσε² καὶ κολπωσάμεναι³ ἀπειλοῦσιν ὡς ἀντιταξόμεναι· ὁ δὲ⁴ κρούεται τὸ πτερόν. ἀλλήλων δὲ τοῖς πυγαλοῖς ἐπερείδουσαι τὰ ράμφη, ἔτα μέντοι τρόπον τινὰ τὴν πτῆσιν συνδέονται, καὶ τὸν κάματόν σφισιν εὐκάματον ἀποφαίνουσι, πεφεισμένως ἀναπαυόμεναι ἐς ἀλλήλας αἱ αὐταί. ἐν δὲ γῇ μηκίστη⁵ πηγῆς ὅταν τύχωσιν, ἀναπαύονται νύκτωρ⁶ καὶ καθεύδονται, τρεῖς δὲ ἡ τέτταρες προφυλάττουσι τῶν λοιπῶν καὶ ὑπέρ τοῦ μὴ κατακοιμίσαι τὴν φυλακὴν ἐστᾶσι μὲν ἀσκωλιάζονται, τῷ γε μὴν μετεώρῳ ποδὶ λίθον κατέχονται τοῖς ὄνυξι μᾶλα ἐγκρατῶς τε καὶ εὐλαβῶς, ἵνα ἐάν ποτε λάθωσιν ἔαντάς ἐς ὑπνον ὑπολισθάνουσαι, πεσῶν καὶ ὑποκτυπήσας ὁ λίθος ἀποδαρθάνειν καταναγκάσῃ. γέρανος δὲ λίθον ὅνπερ οὖν καταπάνει ὑπέρ τοῦ ἔχειν ἔρμα,⁷ χρυσοῦ βάσανός ἐστιν, ὅταν οἶνον ὄρμασαμένη καὶ καταχθείσα⁸ ἔτα μέντοι ἀνεμέσῃ αὐτόν.

¹ χρήσεως.

² Lobeck: κύκλος.

³ κολπωσάμενοι μηνοειδὲς τὸ μέσον ἀποφήνασαι.

⁴ ὁ δὲ ἀναχωρεῖ καί.

⁵ Lacuna.

⁶ νύκτωρ αἱ λουπαί.

⁷ ἔρμα πετομένη.

behind, and using it as an escort to speed them forward, they then form their order of flight into an acute-angled triangle, in order that as they encounter the air they may cleave it with the least difficulty, and so hold on their way. This then is how Cranes spend their summer and winter. (But mankind regards as marvellous the Persian king's comprehension of temperature, and harps on Susa and Ecbatana^a and the repeated stories of the Persian's journeys to and fro.) When however the Cranes observe an eagle bearing down upon them, they form a circle and in a bellying mass threaten him with attack; and he retires. Resting their bills upon each other's tail-feathers they form in a sense a continuous chain of flight, and sweeten their labour^b as they repose gently one upon another. And in some distant land . . . when they light upon some water-spring they rest for the night and sleep, while three or four mount guard for all the others; and in order to avoid falling asleep during their watch they stand on one leg, but with the other held up they clutch a stone firmly and securely in their claws. Their object is that, if they should inadvertently drop off to sleep, the stone should fall and wake them with the sound.

Now the stone which a Crane swallows to give itself ballast is a touchstone for gold when regurgitated by the Crane after it has, so to say, come to anchor and reached land.

^a Identified with the modern Hamadan; it lay at the foot of mt Orontes, some 200 miles N of Susa, and was a summer residence of the Achaemenid kings.

^b Eur. Bacch. 66 κάματον εὐκάματον.

⁸ καταχθείσα ἐνθα ἥκει.

14. Κυβερνήτης ἰδὼν ἐν πελάγει μέσω γεράνους ὑποστρεφούσας καὶ τὴν ἔμπαλιν πετομένας, συνεῖδεν ἐναντίου προσβολῆι πνεύματος ἐκείνας ἀποστῆναι τοῦ πρόσωπος· καὶ τῶν ὄρνεων ὡς ἀντίοις μαθητῆς γενόμενος παλίμπλους ἥλθε, καὶ τὴν ναῦν περιέσωσε, καὶ τοῦτο πρῶτον γενόμενον μάθημά τε ὅμοῦ καὶ παίδευμα <ὑπὸ>¹ τῶνδε <τῶν>² ὄρνιθων τοῖς ἀνθρώποις παρεδόθη.

15. Περιστεραὶ ἐν μὲν ταῖς πόλεσι τοῖς ἀνθρώποις συναγελάζονται, καὶ εἰσὶ πραόταται, καὶ εἰλοῦνται περὶ τοῖς ποσίν, ἐν δὲ τοῖς ἔρήμοις χωρίοις ἀποδιδράσκουσι, καὶ τοὺς ἀνθρώπους οὐχ ὑπομένουσι. Θαρροῦσι μὲν γὰρ τοῖς πλήθεσι, καὶ ὅτι μηδὲν πείσονται δυσχερές ἴσασι κάλλιστα. ὅπου δὲ ὄρνιθοθήραι καὶ δίκτυα καὶ ἐπιβουλαὶ κατ' αὐτῶν, ἀτρεστα οἰκοῦσιν οὐκέτι, ἵνα εἴπω τὸ ἐπ' αὐτῶν ἐκείνων λεχθὲν Εὐρυπίδη.

16. "Οταν μέλλωσι πέρδικες πρὸς τῷ τίκτειν, παρασκευάζονται ἑαυτοῖς ἔκ τινων καρφῶν τὴν καλουμένην ἄλω. πλέγμα δέ ἔστι κοῖλον καὶ ἐγκαθίσαι μάλα ἐπιτήδειον. καὶ κόνιν ἐγχέαντες, καὶ μαλακήν τινα οἰονεὶ κοίτην ἐργασάμενοι, καὶ ἐνδύντες, εἴτα ἐπηλυγάσαντες ἑαυτοὺς ἄνωθεν κάρφεσιν ὑπὲρ τοῦ καὶ τοὺς ὄρνυθας λαθεῖν τοὺς ἀρπακτικοὺς καὶ τῶν ἀνθρώπων τοὺς θηρευτάς, κατὰ πολλὴν τὴν εἰρήνην ἀποτίκτουσιν³. εἴτα τὰ ὡὰ οὐ πιστεύουσι τῇ χώρᾳ τῇ αὐτῇ, ἀλλ' ἐτέρᾳ,

¹ <ὑπὸ> add. H.

² <τῶι> add. Reiske.

³ Reiske: κατακλίνονται.

14. If a pilot observes on the high seas a flock of Cranes give warning of storms Cranes turning and flying back, he realises that they have refrained from advancing further owing to the assault of a contrary wind. And taught, as you might say, by the birds he sails home again and preserves his vessel. So the pilot's art, being a lesson and a discipline first acquired by these birds, has been handed on to mankind.

15. In cities Pigeons congregate with human beings; they are extremely tame and swarm about one's feet; but in lonely places they flee away and cannot endure human beings. For it is crowds that give them courage, and they are well aware that they will be unmolested. Where however there are bird-catchers, nets, and schemes to take them, 'they dwell' no more 'without fear,' to quote what Euripides says [Ion 1198] of those same birds.

16. When Partridges are about to lay they make themselves what is called a 'threshing-floor' (i.e. ^{The Partridge and its nest} out of dry twigs. It is plaited, hollow, and well-suited for sitting in. They pour in dust and construct as it were a soft bed; they enter and after screening themselves over with dry twigs so as to avoid being seen by birds of prey and by human hunters, they lay their eggs in complete tranquillity. Next, they do not entrust their eggs to the same place but to some other, emigrating^a as it were, because

^a Op. Arist. HA 613 b 15.

οίονεὶ μετοικιζόμενοι¹. δεδοίκασι γάρ² μή ποτε ἄρα φωραθῶσιν. νεοττεύοντες δὲ³ τοὺς νεοττοὺς ὄντας ἀπαλοὺς ὑποθάλπουσι καὶ τοῖς ἔαυτῶν πτεροῦς ἀλειάνουσιν, οἵονεὶ σπαργάνοις τοῖς πτήλοις περιαμπέχοντες· οὐ λούσουσι δὲ αὐτοὺς, ἀλλὰ κονίοντες ἐργάζονται φαιδροτέρους. ἐὰν δὲ πέρδιξ ἵδη τινὰ προσιόντα καὶ ἐπιβουλεύοντα καὶ αὐτῷ καὶ τοῖς βρέφεσιν, ἐνταῦθα αὐτὸς μὲν ἔαυτὸν πρὸ τῶν ποδῶν κυλίει τῶν τοῦ θηρατοῦ, καὶ ἐνδίδωσιν ἐλπίδα τοῦ δύνασθαι συλλαβεῖν εἰλούμενον. καὶ δὲ μὲν ἐπικύπτει ἐς τὴν ἄγραν, δὲ δὲ ἐξελίπτει ἔαυτόν· καὶ διαδιδράσκει καὶ γίνεται πρὸ ὅδου *τὰ βρέφη*.⁴ ὅπερ οὖν συννοήσας δέ πέρδιξ, θαρρῶν ἡδη τῆς ἀσχολίας τῆς ματαίας ἀπαλλάττει τὸν ὄρυθοθήραν ἀναπτάς, καὶ ἐᾶ⁵ τὸν ἄνδρα κεχηρότα. εἴτα ἐν ἀδείᾳ ἡ μήτηρ γενομένη καὶ ἐν καλῷ στάσα τὰ βρέφη καλεῖ. οἱ δὲ αὐτῇ προσπέσονται γνωρίσαντες τὸ φῶνγμα. πέρδιξ δὲ ὀδῆνα ἀπολύειν μέλλων πειράται λαθεῖν τὸν σύννομον, ὥν μὴ τὰ ώρὰ συντρύψῃ. λάγνος γάρ ὧν οὐκ ἐᾶ τῇ παιδοτροφίᾳ σχολάζειν τὴν μητέρα. οὕταν δέ ἐστιν ἀκόλαστον τὸ τῶν περδίκων γένος. ὅταν αὐτοὺς ἀπολυπούσαι εἴτα ἐπωάζωσιν αἱ θήλειαι, οἱ δὲ ἐπίτηδες ἐς ὀργὴν ἀλλήλους ἐξάπτουσι, καὶ παίουσι τε καὶ παίουνται πικρότατα· καὶ δὲ γε ἡττηθεὶς ὀχεύεται [*ὡς ὄρνις*]⁶, καὶ δρᾶ τοῦτο ἀνέδην *οὐ κρατήσας*,⁷ ἐστ’ ἀν ύφ’ ἐτέρους καὶ αὐτὸς ἡττηθεὶς εἴτα ἐς τὰς ὄμοιας λαβᾶς ἐμπέσογ.

¹ μετοικιζόμενοι ἐκεῖνά τε ἐπάγονται.

² γάρ ἐν ταῦτῷ διατρίβοντες.

³ δὲ ἐν χώροις ἐτέροις ἀπαίροντές τε αὐτοῖς.

they are afraid that they may perhaps be detected. And when they hatch their young they impart heat to them, being callow, and warm them with their wings, enveloping them in their feathers, as it might be swaddling-clothes. They do not however wash them, but render them more sleek by putting dust on them.

If a Partridge sees someone approaching with evil ^{and its} intent against itself and its young, it thereupon rolls about in front of the hunter's feet and fills him with the hope of seizing it as it moves this way and that. And the man bends down to catch his prey, but it eludes him. Meantime the young ones slip away and get some distance ahead. So when the Partridge is aware of this, it takes courage and releases the bird-catcher from his fruitless occupation by flying off, leaving the man gaping. Then when the mother-bird is secure and advantageously placed, she calls her chicks, and they recognising her voice flutter towards her.

The Partridge when about to lay her eggs ^{The male} _{bird} deavours to hide from her mate for fear that he may crush them, because he is lustful and tries to prevent the mother from devoting her time to rearing her young. So incontinent a creature is the Partridge. When the females leave the males and brood their eggs, the male birds of set purpose provoke one another to anger and deal and receive the most violent blows; and the vanquished bird gets trodden, the victor performing unsparingly, until he in his turn is vanquished and is caught in like clutches.

⁴ *τὰ βρέφη* add. H.

⁵ καὶ ἐᾶ] καὶ τοὺς νεοττοὺς καταλαβῶν καὶ ἔασας.

⁶ [*ὡς ὄρνις*] 'verba suspecta,' H.

⁷ *οὐ κρατήσας* add. Jac.

17. Λέγει μὲν οὖν Εὐριπίδης δυσώνυμον τὸν ¹ φθόνον· οὐτος δὲ ἄρα ἐνοικεῖ καὶ τῶν ζῷων ἔστιν οἶς. ὁ γοῦν γαλεώτης, ὡς φησι Θεόφραστος, ὅταν ἀποδύσηται τὸ γῆρας, ἐπιστραφεῖς εἶτα μέντοι καταπιῶν ἀφανίζει αὐτό· δοκεῖ δὲ ἐπιληψεως εἶναι τὸ γῆρας τὸ τοῦδε τοῦ ζῷου ἀντίπαλον. οἴδε δὲ καὶ ἔλαφος τὸ δεξιὸν κέρας ἔχων ἐς πολλὰ ἀγαθόν, καὶ μέντοι *καὶ*² κατορύπτει τε αὐτὸν καὶ ἀποκρύπτει φθόνῳ τοῦ τοσούτων ³ τινα ἀπολαμψαι. Ἰνγγας δὲ ἐρωτικὰς τῷ πώλῳ συντίκτουσα ἵππος οἴδε· ταῦτά τοι καὶ ἄμα τῷ τεχθῆναι τὸ βρέφος ἡ δὲ τὸ ἐπὶ τῷ μετώπῳ σαρκίον ἀπέτραγεν. ἵππομανες ἀνθρωποι καλοῦσιν αὐτόν. καὶ οἱ γόνητες τὰ τουαῦτά φασιν ὄρμάς τινας ἐλκτικὰς ἐς μίξιν ἀκατάσχετον καὶ οἰστρον ἀφροδίσιον παρέχειν καὶ ἔξαπτειν. οὕκουν τὴν ἵππον ἐθέλειν ἀνθρώπους μεταλαγχάνειν τοῦ γοητεύματος τοῦδε, ὥσπερ οὖν ἀγαθοῦ μεγίστου φθονοῦσαν. οὐ γάρ;

18. Ἐν τῇ Ἐρυθρᾷ θαλάττῃ ⁴ ἵχθνη Λεωνίδης δὲ Βυζάντιος γίνεσθαι⁵ φησι, κωβιοῦ τοῦ τελείου μείονα οὐδὲ ἔν· ἔχειν δὲ οὔτε ⁶ ὄφθαλμοὺς αὐτὸν οὔτε στόμα ἐν νόμῳ τῷ τῶν ἵχθνων. προσπέφυκε δέ οἱ βράγχια καὶ σχῆμα κεφαλῆς, ὡς εἰκάσαι, οὐ μηνὶ ἐκμεμόρφωται εἰδος· κάτω δὲ ἄρα ὑπὸ τῇ γαστρὶ αὐτῷ ἐντέθλασται τύπος κολπώδης ἥσυχη, καὶ ἐκπέμπει σμαράγδου χρόαν. τοῦτον οὖν εἶναι καὶ ὄφθαλμον οἱ φησι καὶ στόμα.

¹ ὅντα τόν.

² *καὶ* add. H.

³ *Ιαο*: τοσούτου.

⁴ θαλάττῃ κόλπῳ δὲ τῷ Ἀραβίῳ.

17. Euripides says [fr. 403 N] that jealousy is an *Jealousy in certain animals* accursed thing. It seems that there are certain animals in which this quality resides. For instance, the Gecko, according to Theophrastus [fr. 175], when it has sloughed its skin, turns and makes away with it by swallowing it. It seems that the slough of this creature is a remedy for epilepsy. And the Deer too, knowing that its right horn serves many purposes, goes so far as to bury it and secrete it out of jealousy lest anyone should benefit thereby. The Mare also knows that with the birth of a foal she is producing love-spells; and that is why the moment the foal is born, the Mare bites off the piece of flesh on its forehead. Men call it 'mare's-frenzy.'^a And wizards maintain that such things produce and excite impulses to unrestrained sexual intercourse and a lecherous passion. So the Mare does not wish men to have any of this spell, as though she grudged them a boon beyond compare. And is it not so?

18. Leonidas of Byzantium asserts that there ^{The} *Infilater*, ^{fish} occurs in the Red Sea a fish^b of exactly the same size as a full-grown goby: it has neither eyes nor mouth after the manner of fishes, but grows gills and a kind of head, so far as one can guess, though its form is not perfectly developed. But lower down beneath its stomach is a slightly indented depression which emits the colour of an emerald; and this, they say, is both its eye and its mouth. But anyone who

^a See 14. 18.

^b Probably the *Tetradon* or *Globe-fish*.

⁵ *Schn*: γενέσθαι.

οὐδέ.

ὅστις δὲ αὐτοῦ γεύεται,¹ σὺν τῷ κακῷ τῷ ἑαυτοῦ ἔθηρασεν αὐτόν. καὶ τῆς διαφθορᾶς ὁ τρόπος, ὁ γευσάμενος ὥδησεν, εἴτα ἡ γαστὴρ κατέρραξε, καὶ ὁ ἄνθρωπος ἀπόλωλε. διδωσι δὲ καὶ αὐτὸς ἀλοὺς δίκας. πρῶτον μὲν ἔξω τοῦ κύματος γενόμενος οἰδαίνει, καὶ εἴ τις αὐτοῦ φαύσειεν,² ὁ δὲ ἔτι καὶ μᾶλλον πίμπραται. καὶ εἴ τις ἐπιμείνειε φαλάττων, γίνεται πᾶς ὑπὸ σήψεως διαγέστατος, ὡς ὑδεριῶν· εἴτα τελευτῶν διερράγη. εἰ δὲ αὐτὸν ἔθελοι τις ἔτι ζῶντα ἐσ τὴν θάλασσαν μεθεῖναι, ὁ δὲ ἐπινήχεται δίκην κύστεως ἀρθείσης πνεύματι. καὶ φησιν ὅτι ἐκ τοῦ πάθους φύσαλον ἐκάλουν αὐτόν.

19. Φώκη δέ, ὡς ἀκούω, τὴν πνευτίαν τὴν ἔαντῆς ἔξεμεν,³ ὥνα μὴ τοῖς ἐπιλήπτοις ἥ iāσθαι. βάσκανον δὴ τὸ ζῷον ἡ φώκη, ναὶ μὰ τὸν.

20. Οἱ πελεκᾶνες *οἱ*⁴ ἐν τοῖς ποταμοῖς *τὰς* κόγχας περιχαίνοντες εἴτα καταπίνονται, ἔνδον δὲ καὶ ἐν *τῷ*⁵ μυχῷ τῆς γαστρὸς ὑποθαλψαντες ἀνεμοῦνται, καὶ τὰ μὲν ὀστράκια ἐκ τῆς ἀλέας διέστη, ὡσπερ οὖν *τὰ*⁶ τῶν ἐφθῶν, οἱ δὲ ἔξορυπτον τὰ κρέα, καὶ ἔχουσι δεῖπνον. καὶ μέντοι καὶ οἱ λάροι, ὡς Εὔδημος φησι, τοὺς κοχλίας μετεωρίζοντες καὶ ὑψοῦ ἀΐροντες τὰς πέτρας βιαιότατα προσαράττουσιν.

21. Λέγει Εὔδημος, ἐν Παγγαιῷ τῷ Θρακίῳ κοίτῃ λέοντος ἐρήμῳ φυλακῆς ἐπιστᾶσαν ἄρκτον

¹ γεύεται.

² φαύσοι.

³ Ges: ἐκροφεῖ.

eats it has fished to his own undoing. And this is how he is destroyed: the man who has eaten it swells up; then his stomach bursts and he dies. But the fish itself when caught pays for it, for first, when it is out of the water, it swells, and if one touches it, it swells even more; while if one continues to handle it, it turns to corruption and becomes quite translucent, like a man with dropsy, and finally bursts. If however one is prepared to return it still alive to the sea, it swims on the surface like an inflated bladder. Leonidas says that in consequence of this property men call it the 'inflater.'

19. The Seal, I am told, vomits up the curdled milk ^{The Seal} from its stomach so that epileptics may not be cured thereby. Upon my word the Seal is indeed a malignant creature.

20. Pelicans that live in rivers take in mussels and ^{The Pelican} then swallow them, and when they have warmed them deep within the recesses of their belly, they disgorge them. Now the mussels open under the influence of the heat, just like the shells of things when cooked, and the Pelicans scoop out the flesh and make a meal. So too Sea-mews, as Eudemus ^{The Sea-mew} observes, lift snails into the air and carry them high up and then dash them violently upon the rocks.

21. Eudemus records how on mount Pangaeus in ^{A Bear and two Lions} Thrace a Bear came upon a Lion's lair which was

⁴ *οἱ* . . . *τὰς* add. H, cp. Arist. HA 614 b 27.

⁵ *τῷ* add. H.

⁶ *τὰ* add. H.

〈τοὺς¹ σκύμνους τοῦ λέοντος διαφθεῖραι διὰ τὸ μικρούς τε εἶναι ἔτι καὶ ἀμῦναι σφισιν ἀδυνάτους. ἐπεὶ δὲ ἀφίκοντο² ἐκ τοις ἄγρας ὃ τε πατήρ καὶ ἡ μήτηρ, καὶ εἰδον τοὺς παῖδας ἐν ταῖς φοναις, οἷα εἰκὸς ἥλγουν, καὶ ἐπὶ τὴν ἄρκτον ἴεντο· ἥ δὲ δεῖσασα εἴς τι δένδρον ἥ ποδῶν εἶχεν ἀνέθει, καὶ καθῆστο τὴν ἐπιβουλὴν τὴν ἐξ ἐκείνων ἐκκλίναι πειρωμένη. ὡς δὲ ἔδοκουν τοῦ τιμωρήσασθαι τὸν λυμεῶνα ἥκειν δεῦρο, ἐνταῦθα ἥ μὲν λέαινα οὐ λείπει τὴν φυλακήν, ἀλλ’ ὑπὸ τῷ πρέμυνω καθῆστο ἐλλοχῶσα καὶ ὑφαιμον ἄνω βλέποντα, ὃ δὲ λέων, οἷα ἀδημονῶν καὶ ἀλύνων ὑπὸ τοῦ ἄχους,³ ἐν τοὺς ὅρεσιν ἥλατο, καὶ ἀνδρὶ ὑλουργῷ περιτυγχάνει· ὃ δὲ ἔδεισε καὶ ἀφίσαι τὸν πέλεκυν, τὸ δὲ θηρίον ὃ λέων ἔσαινε τε καὶ ἔαντὸν ἀνατείνας ἡσπάζετο, ὡς οἱστις τε ἥν, καὶ τῇ γλώττῃ τὸ πρόσωπον ἐφαῖδρυνεν αὐτῷ. καὶ ἐκεῖνος ὑπεθάρρησεν, ὃ τε λέων περιβαλῶν οἱ τὴν οὐρὰν ἥγεν αὐτόν, καὶ ἀφέντα⁴ τὸν πέλεκυν οὐκ εἴα, ἀλλὰ ἐσήμαινε τῷ ποδὶ ἀνελέσθαι. ὡς δὲ οὐ συνίει, ὃ δὲ τῷ στόματι ἐλάβετο, καὶ ὥρεξέν οἱ, καὶ εἴπετο ἐκεῖνος, ἄγει τε αὐτὸν ἐπὶ τὸ αἰγλιον. καὶ ἡ λέαινα 〈ώς⁵〉 εἶδε, καὶ αὐτῇ προσελθοῦσα ὑπέσταινε,⁶ καὶ ἐώρα οἰκτρόν, καὶ ἀνέβλεπε πρὸς τὴν ἄρκτον. συνιδῶν οὖν ὃ ἀνθρωπος καὶ συμβαλῶν ἥδικησθαι τι τούτους ἐξ ἐκείνης, ὡς εἶχε ρώμης τε καὶ χειρῶν, ἐξέκοψε τὸ δένδρον. καὶ τὸ μὲν ἀνετράπη, ἥ δὲ κατηρέχθη· καὶ διεσπάσαντό γε⁷ οἱ θῆρες αὐτήν.

¹ 〈τοὺς〉 add. H.

³ ἄχους ὡς ἀνθρωπος εἴτα.

⁴ ἀφέντα.

⁵ 〈ώς〉 add. H.

² ἀφίκετο.

unguarded and slew the Lion's cubs, they being small and unable to protect themselves. But when the father and mother returned from hunting somewhere and saw their young ones slaughtered, they were naturally filled with grief, and set upon the Bear. She in terror ran up a tree as fast as her legs could carry her and sat there trying to escape their fell design. But as they came there with the intention of wreaking vengeance upon the murderer, the Lioness did not relax her watch but sat down beneath the tree-trunk, lying in wait and gazing upward with a look that meant blood. Meantime the Lion in anguish and distraught with grief roamed the mountains and came upon a woodcutter. The man was terrified and dropped his axe, but the animal fawned upon him and reaching upwards greeted him as well as it could, stroking his face with its tongue. And the man took courage, while the Lion, wrapping its tail around him, led him on and would not permit him to leave the axe but signified with its paw that he was to pick it up. But since the man failed to understand, the Lion took it in its mouth and offered it to him; the man followed and the Lion led him to the lair. As soon as the Lioness saw him she too came up and began to fawn upon him with a piteous expression as she looked up at the Bear. So the man grasped their meaning and guessing that they had been somehow injured by the Bear, began to fell the tree with all the strength of his hands. And the tree was overturned and the Bear brought down and the Lions tore her to pieces. As for the man, the Lion

⁶ Reiske: ἐπεσήμαινεν MSS, ὑπέστηνε Jac.

⁷ τε.

τὸν δὲ ¹ ἄνθρωπον ὁ λέων ἀπαθῆ τε καὶ ἀσινῆ πάλιν ἐπανήγαγεν ἐς τὸν χῶρον, οὐ πρότερον ἐνέτυχεν αὐτῷ, καὶ ἀπέδωκε τῇ ἐξ ἀρχῆς ὑλοτομίᾳ.

22. Αἰγυπτίων μάχη θηρίων ἀσπίδος καὶ ἰχνεύμονος.² καὶ ὁ μὲν ἰχνεύμων οὐκ ἀβούλως οὐδὲ ἐκπλήκτως ἐπὶ τὸν ἀγῶνα ἀφικνεῖται τὸν πρὸς τὸν ἀντίπαλον, ἀλλ’ ὡς ἀνήρ πανοπλίᾳ φραξάμενος, οὕτως ἐκεῖνος τῷ πηλῷ ἐγκυλίσας³ ἑαυτὸν καὶ ἀναπλήσας τοῦ περιπαγέντος ἔοικεν ἔχειν ὀρκοῦν πρόβλημα καὶ στεγανόν. εἰ δὲ ἀπορίᾳ εἴη πηλοῦ, λούσας ἑαυτὸν ὑδατὶ καὶ ἐσ ἄμμον βαθεῖαν ὑγρὸν ἔτι ἐμβαλών, ἐκ τῆσδε τῆς ἐπινοίας τὸ ἀμυντήριον ἐξ ἀπόρων σπάσας, ἐπὶ τὴν μάχην ἔρχεται. τῆς τε ρίνὸς τὸ ἄκρον ἀπαλὸν ὃν καὶ⁴ ἐγχρίσει τῇ τῆς ἀσπίδος τρόπον τιὰ ἐκκείμενον φρουρεῖ τὴν οὐρὰν⁵ ἀνακλάσας καὶ ἀποφράξας δι’ αὐτῆς αὐτό.⁶ καὶ ἐὰν μὲν ἡ ἀσπὶς τούτου τύχῃ, τὸν ἀνταγωνιστὴν καθεῖλεν· εἰ δὲ μή, μάτην τοὺς ὀδόντας τῷ πηλῷ πονεῖται, πάλιν τε ὁ ἰχνεύμων προσερπύσας ἀδοκήτως καὶ τοῦ τραχήλου λαβόμενος ἀπέπνιξε τὴν ἀσπίδα. νικᾷ δὲ ὁ πρώτος φθάσας.

23. Τρέφειν μὲν τοὺς πατέρας πελαργοὶ γεγμακότας καὶ ἐθέλουσι καὶ ἐμελέτησαν κελεύει δὲ αὐτοὺς νόμος ἄνθρωπικὸς οὐδὲ εἰς τοῦτο, ἀλλὰ αὐτία τούτων φύσις.⁷ οἱ αὐτοὶ δὲ καὶ τὰ ἔαντων ἔκγονα φιλοῦσι· καὶ τὸ⁸ μαρτύριον, ὅταν ὁ

¹ τε.

² The sentence is incomplete: μάχη^γ . . . ἰχνεύμονος^ς ἀκοῦσαι· ὁ μεν ἵ, ex. gr. H.,

³ Schn; κυλίσας.

brought him back untouched and unscathed to the spot where it first met him and restored him to his original task of cutting wood.

22. A battle between two animals of Egypt, the Ichneumon and Asp and the Ichneumon. . . . The Ichneumon does not attack his adversary without deliberation or rashly, but like a man fortifying himself with all his weapons, rolls in the mud and covers himself with a hard coating, thereby obtaining, it seems, an adequate and impenetrable defence. But if he is at a loss for mud, he washes himself in water and plunges still wet into deep sand—a device which secures his protection in difficult circumstances—and goes forth to battle. But the tip of his nose, which is sensitive and somewhat exposed to the bite of the Asp, he protects by bending back his tail, thereby blocking the approach to it. If however the Asp can reach it, the snake kills its adversary; otherwise it plies its fangs against the mud in vain, while the Ichneumon on the other hand makes a sudden dash, seizes the Asp by the neck, and strangles it. And the victory goes to the one that gets in first.

23. When their parents have grown old, Storks tend ^{The Stork} them voluntarily and with studied care; yet there is no law of man that bids them do so; the cause of their actions is Nature. And the same birds love their offspring too. Here is the proof: when the full-

⁴ ἀπαλὸν ὃν καὶ del. H.

⁵ οὐρὰν ὑποκάμψας μᾶλλον καὶ.

⁶ αὐτὸς οὕτως γὰρ ποιεῖν εἰωθεῖ.

⁷ φύσις ἀγαθή. ⁸ τούτου.

τέλειος ἐνδεής γὰρ τροφῆς ἀπτῆσιν ἔτι καὶ ἀπαλοῖς τοῦς νεοττοῦς ἐν τῇ καλιὰ παραθεῖναι, γενομένης αὐτῷ κατὰ τύχην ἀπορίας, ὃ δὲ τὴν ἑαυτοῦ χθιζῆν ἀνεμέσας ἐκείνους τρέφει. καὶ τὸν ἐρωδιοὺς ἀκούω ποιεὺν ταῦτόν, καὶ τὸν πελεκάνας μέντοι. προσακούώ δὲ τὸν πελαργὸν καὶ αὐτὸν¹ συμφεύγειν ταῖς γεράνοις καὶ συναποδιδράσκειν τὸν χειμῶνα. τῆς ὥρας δὲ τῆς κρυμάδους διελθουσῆς, ὅταν ὑποστρέψωσιν² ἐς τὰ ἴδια καὶ οἵδε καὶ αἱδε, τὴν ἑαυτῶν ἔκαστος καλιάν ἀναγνωρίζουσιν, ὡς τὴν οἰκίαν ἀνθρώπου. Ἀλέξανδρος δὲ ὁ Μύνδιος φησιν,³ ὅταν ἐς γῆρας ἀφίκωνται, παρελθόντας⁴ αὐτὸν ἐς⁵ τὰς Ὡκεανίτιδας νήσους ἀμείβειν τὰ εῖδη ἐς ἀνθρώπου μορφήν, καὶ εὐσεβείας γε τῆς ἐς τὸν γενναμένους ἀθλον τοῦτο ἴσχειν, ἀλλως τε, *⟨εἴ τι⟩⁶* ἐγώ νοῶ, καὶ ὑποθέσθαι τῶν θεῶν βουλομένων τοῦτο γοῦν τῶν ἀνθρώπων τῶν ἐκεῖθι τὸ γένος εὐσεβές καὶ ὅσιον, ἐπεὶ *⟨οὐχ⟩⁷* οἶόν τε ἦν ἐν τῇ ἀλλῇ τῇ ὑφ' ἡλίῳ⁸ τοιοῦτον διαβιοῦν. καὶ οὐ μοι δοκεῖ μῆθος εἶναι. ή τί καὶ βουλόμενος ὁ Ἀλέξανδρος τοῦτο ἀνέτερατεύσατο κερδαίνων μηδὲ ἐν; ἀλλως τε οὐδὲ⁹ ἀνέπρεπεν ἀνδρὶ συνετῷ πρὸ τῆς ἀληθείας ποιῆσασθαι τὸ φεῦδος, οὐδὲ ἐπὶ κέρδει τῷ μεγίστῳ, μή τι γοῦν ἐς λαβὰς ἐμπεσούμενῷ τὰς ὑπὲρ τῶν τοιούτων ἀκερδεοτάτας.

24. Η χελιδῶν ὅτε⁹ εὐποροίη πηλοῦ, τοὺς ὄντες φέρει καὶ συμπλάττει τὴν καλιάν. εἰ δὲ ἀπορίᾳ εἴη, ὡς Ἀριστοτέλης λέγει, ἑαυτὴν βρέχει,

¹ αὐτοῖς,

² ὑποστρέψωσιν,

grown bird is in want of food to give to its still unfledged and tender chicks, some accident having occasioned a shortage, the Stork disgorges its food of yesterday and feeds its young. And I am told that Herons do the same, and Pelicans also.

I learn further that Storks migrate along with its migrations Cranes and all together avoid the winter. But when the season of frost is over and both Storks and Cranes return to their own homes, each kind recognises its own nests, as men do their own houses.

Alexander of Myndus asserts that when they reach old age they pass to the islands of Ocean and are transformed into a human being

transformed into a human being

old age they pass to the islands of Ocean and are transformed into human shape, and that this is a reward for their filial piety towards their parents, since, if I am not mistaken, the gods especially desire to hold up there if nowhere else a human model of piety and uprightness, for in no other country under the sun could such a race continue to exist. This is in my opinion no fairy-tale, otherwise what was Alexander's design in relating such marvels when he had nothing to gain from it? Anyhow it would have ill become an intelligent man to sacrifice truth to falsehood, be the gain never so great, still less if he was going to fall into an opponent's grasp, from which act nothing whatsoever was to be gained.

24. Whenever there is plenty of mud the Swallow *The Swallow and its nest* brings it in her claws and builds her nest. If however mud is lacking, as Aristotle says [HA 612 b 23],

³ φησιν, τῶν πελαργῶν τὸν ἄμα βιώσαντας.

⁴ περιελθόντας.

⁵ *⟨εἴ τι⟩* add. H.

⁶ *⟨οὐχ⟩* add. Ges.

⁷ *⟨οὐδὲ⟩* add. Ges.

⁸ *Jac: ίψηλίῳ.*

⁹ *Ges: ὅταν.*

καὶ ἐς κόνιν ἐμπεσοῦσα¹ φύρει τὰ πτερά, καὶ τοῦ πηλοῦ περιπαγέντος, ἐντεῦθεν ὑπαποψήχουσα τῷ ράμφῳ τὴν προκειμένην οἰκοδομίαν χειρουργεῖ. ἀπαλά τε ὅντα τὰ νεόττια καὶ τῶν πτήλων γυμνά οὐδεὶς καλῶς ἐπὶ ψιλῶν καρφῶν εἰς ἀναπαύσιο τὸ κολασθήσεται ἀλγοῦντα. οὐκοῦν ἐπὶ τὰ νῶτα τῶν προβάτων ἵζανει, καὶ ἀποσπᾷ τοῦ μαλλοῦ, καὶ ἐντεῦθεν τοὺς ἑαυτῆς βρέφει τὸ λέχος μαλακὸν ἔστρωσεν.

25. Δικαίους ἡ μήτηρ ἡ χελιδών τοὺς ἑαυτῆς νεοττοὺς ἐργάζεται, τὸ ἴστομον αὐτοῖς διὰ τῆς τροφῆς τῆς ἵσης φυλάττουσα. μίλαν δὲ ἄρα οὐ κομίζει πᾶσιν, ἐπεὶ μηδὲ δύναται ἀλλὰ μικρὰ μὲν καὶ ὀλίγα ἐστὸν ὅσα ἄγει, τὸν πρῶτον δὲ τεχθέντα πρῶτον τρέφει, δεύτερον δὲ τὸν ἐπ’ ἐκείνῳ, καὶ τρίτον σιτίζει τὸν τῆς τρίτης ὡδῶνος, καὶ μέχρι τοῦ πέμπτου πρόεισι τὸν τρόπον τοῦτον· οὕτε γάρ κύνει χελιδών πλείονας οὕτε τίκτει. αὐτὴ δὲ τοσοῦτον κατασπᾷ τῆς τροφῆς, ὅσον ἀν ἐν τῇ καλιδῇ κερδάναι δυνηθῇ παραρρέσσαν αὐτῇ. βραδέως δὲ ἐκβλέπει τὰ² ταύτης βρέφη, ὡς καὶ τὰ τῶν κυνῶν σκυλάκια· πόσαν δὲ κομίζει καὶ προσάγει, τὰ δὲ ὑπαναβλέπει, εἴτα ἀτρεμήσαντα ὀλίγον ἐκπετήσιμα ὅντα πρόεισι τῆς καλιᾶς ἐπὶ τὴν νομῆν.³ ταύτης τῆς πόσας ἀνθρωποι γενέσθαι ἐγκρατεῖς διψῶσι, καὶ οὐδέπω⁴ τῆς σπουδῆς κατέτυχον.

26. Οἱ ἔποπές εἰσιν ὄρνιθων ἀπηνέστατοι, καὶ μοι δοκοῦσι τῶν προτέρων τῶν ἀνθρωπικῶν ἐν

¹ ἐμπεσοῦσα after πτερά.

she souses herself in water and plunging into dust befouls her feathers. Then when the mud has stuck to her all over, she scrapes it off by degrees with her beak and constructs her proposed dwelling. And as her young are tender and unfledged, she knows full well that if she lets them rest on bare twigs, they will suffer and be in pain. Accordingly she settles on the backs of sheep, plucks some wool, and with it makes their bed soft for her offspring.

25. The mother Swallow trains her young ones to ^{The Swallow and its young} be just by carefully distributing food in equal portions. So she does not bring one meal for all, because she is not able to do so, but brings small objects and a few at a time; she feeds the first-born first, after it the second, thirdly her third offspring, proceeding as far as the fifth in the same way; for the Swallow neither conceives nor hatches more than five. She herself only consumes as much food as she can obtain in the nest, that is, anything that is dropped beside it. Her young are slow to open their eyes, in the same way as puppies. But she collects and brings a herb,^a and they by degrees gain their sight; then after remaining quiet for a while, when able to fly, they leave the nest to seek for food. Men long to possess this herb but have not yet obtained their desire.

26. Among birds Hoopoes are the most savage; ^{The Hoopoe} and in my opinion it is due to the recollection of their

^a Pliny (*HN* 8. 27; 25. 8) calls it *chelidonia*, i.e. Greater celandine.

² καὶ τά.

³ Γές: τῆς νομῆς.

⁴ οὐδέπω νῦν.

μνήμη καὶ μέντοι καὶ μίσει τοῦ γένους τοῦ τῶν γυναικῶν ὑποπλέκειν τὰς καλιάς ἐν ταῖς ἐρήμοις καὶ τοῖς πάγοις τοῦς ὑψηλοῦς· καὶ ὑπὲρ τοῦ μὴ προσιέναι τοὺς ἀνθρώπους αὐτῶν τοὺς βρέφεσιν οἵδε ἀντὶ τοῦ πηλοῦ χρίουσι τὰς καλιάς, ἀποπάτημα ἀνθρώπου περιβαλόντες, τῇ δυσωδίᾳ τε καὶ κακοσμίᾳ ἀνείργοντες καὶ ἀναστέλλοντες τὸ ζῷον τὸ ἑαυτοῦς πολέμιον. ἔτυχε δὲ καὶ ἐν τῷ τείχους¹ ἐρημοτέρῳ ὅδε ὁ ὄρνις παιδοποιησάμενος ἐν τινὶ ρήγματι λίθου ὑπὸ τοῦ χρόνου διαστάντι. οὐκοῦν ὁ τοῦ τείχους μελεδωνὸς ἵδων ἐνδον τὰ βρέφη κατήλειψε τὸν χηραμὸν τῷ πηλῷ. καὶ ὑποστρέψας ὁ ἔποψ, ὡς εἰδεν αὐτὸν ἀποκλεισθέντα, πόσαν ἐκόμισε, καὶ προσήγεκε τῷ πηλῷ· ὁ δὲ κατερρήνη, καὶ προσῆλθε πρὸς τὰ αὐτοῦ ἔκενος τέκνα, εἴτα ἐπὶ τὴν² νομῆν ἤξεν. αὐθις οὖν ὁ αὐτὸς ἐπήλειψεν ἀνθρωπος, καὶ ὁ³ ὄρνις τῇ αὐτῇ πόσᾳ ἀνέῳξε τὸν χηραμόν· καὶ τὸ τρίτον ἐπράχθη τὰ αὐτά. ὁ τοίνυν τοῦ τείχους φύλαξ ἵδων τὸ πραττόμενον, τὴν πόσων⁴ ἀνελόμενος ἐχρῆτο οὐκ ἐσ τὰ αὐτά, ἀλλ’ ἀνέῳγεν⁵ μηδέν οἱ προσήκοντας θησαυρούς.

27. Ἡ Πελοπόννησος λεόντων ἄγονός ἐστι· καὶ οἰλα⁶ εἰκὸς "Ομηρος πεπαιδευμένη φρενὶ συνιδῶν τοῦτο τὴν "Αρτεμιν ἐκεῖθι θηρῶσαν ἄδων εἰπεν διτὶ ἄρα ἔπεισι τὸν τε Ταΰγετον καὶ τὸν Ἐρύμανθον τερπομένη κάπροισι καὶ ὥκείης ἐλάφοισιν.

¹ τείχους Α, τοῦ τ. most MSS.

² τὴν add. H.

³ ἥ.

⁴ συντεθείσης τῆς πόσας.

⁵ ἀνοίγων.

⁶ οὐσα γε.

former existence as human beings and more especially from their hatred of the female sex,^a that they build their nests in desolate regions and on high rocks; and to prevent human beings from getting near their young they smear their nests not with mud but with human excrement, and by dint of its disgusting and evil smell they repel and keep away the creature that is their enemy.

It happened that this bird had raised a family in the deserted part of a fortress, in the cleft of a stone that had split with age. So the guardian of the fortress, observing the young birds inside, smeared the hole over with mud. When the Hoopoe returned and saw itself excluded, it fetched a herb and applied it to the mud. The mud was dissolved; the bird reached its young, and then flew off to get food. So once again the man smeared the spot over, and the bird by means of the same herb opened the hole. And the same thing happened a third time. Therefore the guardian of the fortress, seeing what was done, himself gathered the herb and used it not for the same purpose; instead he laid open treasures that were none of his.

27. The Peloponnesian does not breed Lions, and The Peloponnesian
Homer (as you would expect) with his trained intelligence
realising the fact, says in singing of Artemis devoid of
and her hunting there that she passes over Taygetus^b
and Erymanthus

' delighting in boars and swift-footed stags'
[Od. 6. 104].

^a See 2. 3 n.

^b Mountain range to the W and S of Sparta.—Erymanthus, on the borders of Achaia and Arcadia.

ἐπεὶ δὲ ¹ ἔρημα λεόντων τάδε τὰ ὅρη, καὶ μάλα γέ εἰκότως οὐκ ἐμνήσθη αὐτῶν.

28. Γίνεται δὲ ἐν τῇ Ἐρυθρᾷ θαλάττῃ ἰχθύς, καὶ ὅσα γε εἰδέναι ἔμε, ἔθεντο Περσέα *⟨οἱ⟩*² ἐπιχώριοι ὄνομα αὐτῷ. καὶ οἱ μὲν Ἑλληνες αὐτὸν οὔτω, καλοῦσι δὲ καὶ Ἀραβες ὄμοιώς τοις Ἑλλησι. Διὸς γάρ οὐδὲν καὶ ἑκεῖνοι ἄδουσι τὸν Περσέα, καὶ ἀπ' αὐτοῦ γε τὸν ἰχθύν ὑμνοῦσι λέγεσθαι. μέγεθος μὲν οὖν ἔστι κατὰ τὸν ἀνθίαν τὸν μέγιστον, ἴδεν δὲ ὄμοιος λάβρακι· γρυπός γε μὴν ἡσυχῇ οὔτω, καὶ ζώναις πεποίκιλται χρυσῷ προσεικασμέναις· ἄρχονται δὲ ἀπὸ τῆς κεφαλῆς ἐπικάρσιοι αἱ ζώναι, καὶ ἐς τὴν γαστέρα καταλήγουσι. πέφρακται δὲ ὄδοισι μεγάλοις καὶ πυκνοῖς. λέγεται δὲ ἰχθύων περιέναι ρώμη τε σώματος καὶ βίᾳ· ἀλλὰ οὐδὲ τόλμης οἱ ἐνδει. θήραν δὲ αὐτοῦ καὶ ἄγραν εἶπον ἀλλαχόθι.

29. Ἡ πίνη θαλάττιον ζῶν, καὶ ἔστι τῶν ὀστρέων. κέχηνται δὲ τῇ διαστάσει τῶν περικειμένων ὀστράκων, καὶ προτείνει σαρκίον ἐξ ἑαυτῆς οἰονεὶ δέλεαρ τοῖς παρανηχομένοις τῶν ἰχθύων. καρκίνος δὲ αὐτῇ παραμένει σύντροφός τε καὶ σύνομος. οὐκοῦν ὅταν τις τῶν ἰχθύων προσνέη, ὁ δὲ ὑπένυξεν ἡσυχῇ αὐτήν· καὶ ἡ πίνη μᾶλλον ἀνέωξεν ἑαυτήν, καὶ ἐδέξατο ἔσω τοῦ ἐπιόντος ἰχθύος τὴν κεφαλὴν (καθίησι γάρ ὡς ἐπὶ τροφῆ) καὶ ἐσθίει αὐτήν.

¹ ἐπειδή.

² *⟨οἱ⟩* add. Schn.

^a Not in any surviving work.

And since these mountains are destitute of Lions he was quite right not to mention them.

28. There occurs in the Red Sea a fish, and, so far as I know, the people there have given it the name of fish ^{Perseus} Perseus. And the Greeks call it so, and the Arabians in like manner with the Greeks. For they too call Perseus the son of Zeus, and it is after him that they declare the fish is named. Its size is that of the largest anthias; in appearance it is like a basse; its nose is somewhat hooked, and it is dappled with rings as it were of gold round its body, and these rings begin at the head at right angles to it and cease at the belly. It is armed with large teeth set close. It is said to surpass other fish in the strength and power of its body, neither is it wanting in courage. How to fish for it and how to catch it I have explained elsewhere.^a

29. The Pinna is a marine creature and belongs to ^{Pinna and Crab} the class of bivalves. It opens by parting the shells that enclose it, and extends a small piece of its flesh like a bait to fish that swim by. The Crab however remains by its side, sharing its food and its feeding-ground. So when some fish comes swimming up, the Crab gives the Pinna a gentle prick, whereat the Pinna opens its shell wider and admits the head of the approaching fish—for it lowers its head to feed—and eats it.

30. Ὡν δὲ ἄρα οἰκεῖα τῷ πεπαιδευμένῳ καὶ ταῦτα εἰδέναι. σοφώτατος ὁ κόκκυξ καὶ πλέκειν εὐπόρους ἔξ ἀπόρων μηχανὰς δεινότατος. οὖντῷ μὲν γάρ συνεπίσταται ἐπωάζειν οὐ δυναμένῳ καὶ ἐκλέπειν διὰ ψυχρότητα τῆς ἐν τῷ σώματι συγκράσεως, ὡς φασιν. οὐκοῦν ὅταν τίκτῃ, οὔτε αὐτὸς νεοττιὰν ὑποπλέκει οὔτε τιθηνεῖται τὰ βρέφη, φυλάττει δὲ ἄρα τοὺς τῶν νεοττιῶν δεσπότας ἀφεστῶτας καὶ πλανωμένους, καὶ παρελθὼν ἐς καταγωγὴν ὅθιειαν ἐντίκτει. οὐ πάντων δὲ ὅρνιθων καλαῖς ἐπιπηδᾷ οὐτός γε, ἀλλὰ κορύδου καὶ φάττης καὶ χλωρίδος καὶ πάππου· τούτοις γάρ συνεπίσταται ὅμοια αὐτῷ φὰ τίκτουσι. καὶ κενῶν μὲν αὐτῶν οὐσῶν, οὐκ ἀν παρέλθοι· φῶν δὲ ἔνδον ὄντων εἴτα μέντοι τὰ ἑαυτοῦ παρενέμιξεν. οὖν δὲ ἡ πολλὰ τὰ ἐκείνων, τὰ μὲν ἐκκυλίσας ἡφάνισε, τὰ δὲ ἑαυτοῦ κατέλιπε, διαγνωσθῆναι τε καὶ φωραθῆναι δι’ ὅμοιότητα μὴ δυνάμενα. καὶ οἱ οὐεντὸνις οἱ προειρημένοι τὰ μηδέν σφισι προστίκοντα ἐκγλύφουσιν, ὑποπηγνύμενα δὲ ἐκείνα ἑαυτοῖς συνεγνώκοτα τὴν νοθείαν ἐκπέτεταί τε καὶ παρὰ τὸν γενάμενον στέλλεται· τῶν γάρ πτερῶν αὐτοῖς περιχυθέντων γνωρίζεται ἀλλότρια ὄντα, καὶ οὐκίζεται πικρότατα. ὄράται¹ δὲ μίαν ὥραν τοῦ ἔτους τὴν ἀρίστην ὁ κόκκυξ. ἥρος γάρ ὑπαρχομένου καὶ αὐτὸς ἐμφανῆς ἔστιν ἐς ἀνατολὰς Σειρίου, εἴτα τῆς τῶν πολλῶν ὅψεως ἀνεχώρησεν.

31. Ἀλεκτρυόνα φοβεῖται λέων. καὶ βασιλίσκος δὲ τὸν αὐτὸν ὄρνιν, ὡς φασιν, ὄρρωδεῖ, καὶ κατιδῶν τρέμει, καὶ ἀκούων ἄδοντος σπάται τε καὶ ἀποθνή-

¹ καὶ ὄράται.

30. It seems after all fitting that an educated man ^{The Cuckoo} should be acquainted with these facts as well. The Cuckoo is extremely clever and most adroit at devising ingenious solutions to difficulties. For the bird is conscious that it cannot brood and hatch eggs because of the cold nature of its bodily constitution, so they say. Therefore, when it lays its eggs, it neither builds itself a nest nor nurses its young, but watches until birds that have nestlings are flown and abroad, enters the strange lodging, and there lays its eggs. The rascal does not however assail the nests of all birds, only those of the lark, the ring-dove, the greenfinch, and the pappus,^a knowing as it does that these birds lay eggs resembling its own. And if the nests are empty, it will not go near them, but if they contain eggs, then it mixes its own with them. But if the eggs of the other bird are numerous, it rolls them out and destroys them and leaves its own behind, their resemblance making it impossible to know them apart and detect them. And the aforesaid birds hatch the eggs which are none of theirs. But when the Cuckoo's young have grown strong and are conscious of their bastardy, they fly away and resort to their parent. For directly they are fledged they are recognised as alien and are grievously ill-treated.

The Cuckoo is seen only at one season, and that the best, of the year. For it is actually visible from the beginning of spring until the rising of the Dog-star;^b after that it withdraws from the sight of man.

31. The Lion dreads a Cock, and the Basilisk ^{The Cock, tōo, feared by Lion and Basilisk} they say, goes in fear of the same bird: at the sight of one it shudders, and at the sound of its crowing it

^a Unknown bird.

^b About mid-July.

σκει. ταῦτα ἄρα καὶ οἱ τὴν Λιβύην ὁδοιποροῦντες τὴν τῶν τοιούτων τροφὸν δέει τοῦ προειρημένου βασιλίσκου εἴτα μέντοι συνέμπορον καὶ κοινωνὸν τῆς ὁδοῦ τὸν ἀλεκτρυόνα ἐπάγονται, ὅσπερ οὐν τὸ τηλικοῦτον κακὸν ἀπαλλάξει αὐτοῖς.

32. Ἡ Κρήτη καὶ τοῖς λύκοις καὶ τοῖς ἔρπετοῖς θηρίοις ἔχθιστη ἐστίν. ἀκούω ^{〈δὲ〉}¹ Θεοφράστου λέγοντος καὶ ἐν τῷ Μακεδονικῷ Ὀλύμπῳ τοῖς λύκοις ἄβατα εἶναι. αἴγες δὲ ἄρα αἱ Κεφαλληνίδες οὐ πίνουσι μηρῶν ἔξ. οἷς δὲ Βουδινὰς ² οὐκ ὄψει λευκάς, ὡς φασι, μελαίνας δὲ πάσας. διαφορότης δὲ ἄρα τῶν ζώων καὶ ἴδιότης εἴη ἀν καὶ ταύτῃ· τὰ μὲν γάρ αὐτῶν ἐστι δακετὰ καὶ ἐνίστιν ἀπὸ τοῦ ὁδόντος φάρμακον, βλητικὰ ³ δὲ ὅσα παίσαντα εἴτα μέντοι καὶ ἐκεῖνα τὸ ⁴ τοιούτον κακὸν ἐνίστων.

33. ᩩ Λίβυσσα δ' ἀσπίς, ἀκούω, τὸν πρὸς τὸ φύσημα αὐτῆς ἀντιβλέφαντα ⁵ τυφλοῖ τὴν ὄψιν· ή δὲ ἄλλη οὐ τυφλοῖ μέν, ἀποκτείνει δὲ ῥᾶστα.

Λέγονται δὲ βόες Ἡπειρωτικαὶ πλεῦστον ὅσον ἀμέληγεσθαι καὶ αἴγες αἱ Σκύριαι γάλα ἀφθονώτατον παρέχειν, ὅσον οὐκ ἄλλαι αἴγες. αἱ δὲ Αἰγύπτιαι ἐστιν αἱ ⁶ πέντε ἀποτίκτουσι, ⁷ καὶ αἱ πλεῦσται δίδυμα. λέγεται δὲ αἴτιος ὁ Νείλος εἶναι, εὐτεκνότατον παρέχων ὕδωρ. ἐνθεν τοι καὶ τῶν νομέων τοὺς ἄγαν φιλοκάλους καὶ τῆς ποίμνης τῆς σφετέρας ἔχοντας πεφροντισμένως ὕδωρ ἐκ τοῦ Νείλου ταῦς ἔαυτῶν ἀγέλαις ἀγειν μηχανῆ

¹ ^{〈δὲ〉} add. H.

² Σχῆν: βλητά.

³ Ἀβυδηράς.

⁴ τι.

is seized with convulsions and dies. This is why travellers in Libya, which is the nurse of such monsters, in fear of the aforesaid Basilisk take with them a Cock as companion and partner of their journey to protect themselves from so terrible an infliction.

32. Crete is exceedingly hostile to wolves and ^{Local peculiarities} tiles; and I learn from Theophrastus ^a that there are places on Macedonian Olympus where wolves do not go. Goats in Cephallenia go without drinking for six months. Among the Budini, ^b they say, you will not see a white sheep: they are all black.

It seems that one peculiarity that distinguishes animals consists in this: some bite and inject poison from a fang, while others are given to striking, and having struck also inject a like deadly substance.

33. The Libyan Asp, I am told, blinds the sight of ^{The Asp in Libya} the man who faces its breath. But the other kind does not indeed blind but kills at once.

It is said that the Cows of Epirus give a most copious supply of milk, and the Goats of Scyros a far ^{Goats in Scyros,} more generous yield than any other goats. And there are Goats in Egypt that produce quintuplets, ^{in Egypt} while most produce twins. The Nile is said to be the cause of this, as the water it provides is extremely progenitive. For that reason shepherds who like fine flocks and devote much care to them have a device for drawing as much water as is possible from the Nile

^a There is no such statement in his extant remains.

^b The Budini were a tribe living N of the Sea of Azov.

⁵ ἀντιβλέφαντα ὅταν πρησθῇ τὸν τράχηλον.

⁶ ἐκάστη.

⁷ ἀποτίκτει.

ὅσον δυνατόν ἔστι, καὶ ταῖς γε στερίφαις¹ ἔτι καὶ μᾶλλον.

34. Πτολεμαίῳ τῷ δευτέρῳ φασὶν ἔξι Ἰνδῶν κέρας ἔκομίσθη, καὶ τρεῖς ἀμφορέας ἔχώρησεν. οἷος² ἄρα ὁ βοῦς ἦν, ὡς ἐκπεφυκέναι οἱ τηλικοῦτον κέρας.

35. Περδίκων φθέγμα ἐν οὐδέποτε ἀνάκοντεις³ ἀπάντων, ἀλλὰ ἔστι διάφορα. καὶ Ἀθήνησι γε οἱ ἐπέκεινα τοῦ Κορυδαλλέων δήμου ἄλλο⁴ ἥχοῦσι, καὶ οἱ ἐπίταδες ἄλλο. τίνα δέ ἔστι τοῖς φθέγμασι τὰ ὄνόματα, ἐρεῖ Θεόφραστος. ἐν δὲ τῇ Βοιωτίᾳ καὶ τῇ ἀντιπέρας Εὐβοίᾳ ὅμοφωνοι τέ εἰσι καὶ ὡς ἀνάκοντες τις ὅμογλωττοι. ἄφωνα δέ ἔστι τὸ παράπαν ἐν Κυρήνῃ μὲν οἱ βάτραχοι, ἐν Μακεδονίᾳ δὲ ὅσ. καὶ τεττίγων τι γένος, ἄφωνοι καὶ οὐτοί.

36. Γένος φαλαγγίου φασὶν εἶναι, καλοῦσι δὲ ῥάγα τὸ φαλαγγιον, εἴτε ὅτι μέλαν ἔστι καὶ τῷ ὄντι προσέοικε σταφυλῆς ῥαγὶ καὶ πως ὄρᾶται καὶ περιφερέσ, εἴτε δι' αἰτίαν ἐτέραν.⁵ γίνεται δὲ ἐν τῇ Λιβύῃ, καὶ ἔχει πόδας μικρούς⁶. στόμα δὲ εὐληχεῖν ἐν μέσῃ τῇ γαστρί, καὶ ἔστιν ἀποκτεῖναι τάχιστον.

37. Ἐν Σερίφῳ βάτραχοι, τὸ παράπαν οὐκ ἀνάτῶν ἀκούσεις⁷ φθεγγομένων. εἰ δὲ αὐτοὺς κομίσεις⁸ ἀλλαχόθι, διάπορον τε⁹ καὶ τραχύτα-

¹ ταῖς στερίφαις γε.
² ὅσος σογῆ. H, οὐδός AL.
³ οὐδέποτε ἀκούσαις.

for their herds, especially for animals that are barren.

34. They say that a horn was brought from the ^A wonderful Indies to Ptolemy II, and it held three *amphorae*.^a ^{Horn} Imagine an ox that could produce a horn of that size.

35. You would never hear the same note from all ^{The} *Partridges*, but they vary. At Athens for instance those on the far side of the deme Corydallus emit one note, those on this side another. What names these notes have Theophrastus will tell us [fr. 181]. But in Boeotia and on the opposite shore of Euboea they have the same note and, as it were, the same language. In Cyrene the Frogs are completely dumb; in Macedonia, the Pigs; and there is also a kind of Cicada that is dumb.

36. There is a kind of Spider which they call the ^{The Grape-} *Spider*, either because it is dark and does in fact resemble a grape in a bunch—it has a somewhat spherical appearance—or for some other reason. It occurs in Libya and has short legs; it has a mouth in the middle of its belly, and can kill in a twinkling.

37. In Seriphos you will never hear the Frogs ^{The Frogs} of Seriphos croaking at all. If however you transport them elsewhere, they emit a piercing and most harsh sound.

^a About 26 gallons.

⁴ ἄλλο γε.

⁵ ἐτέραν, καταγγῶνται τοῦτο ῥάον οὐκ ἔστι.

⁶ *Ges* : μακρούς.

⁷ ἀκούσαις.

⁸ τι.

τον ἡχοῦσιν. ἐν Πιέρῳ δὲ τῆς Θετταλίας λίμνῃ ¹ ἐστίν, οὐκ ἀέναος, ἀλλὰ χειμῶνος ἐκ τῶν συρρεόντων ἐστὶν ἀντήν ὑδάτων τίκτεται. οὐκοῦν ἐὰν ἐμβάλῃ τις βατράχους ἐστὶν ἀντήν, σιωπῶσιν, ἀλλαχοῦ φθεγγόμενοι. ὑπέρ δὲ τῶν Σεριφίων βατράχων κομπάζουσι Σεριφίοι ἐλθεῖν ἐκ τοῦ κατὰ τῆς Γοργούνος ἀθλοῦ τὸν Περσέα πολλὴν περιελθόντα γῆν, καὶ οὐαὶ εἰκὸς καμόντα ἀναπαύσασθαι τῆς λίμνης πλησίον καὶ κατακλινῆνται ὑπνον δεόμενον. τοὺς δὲ βατράχους βοῶν καὶ ἐρεσχελεῦν τὸν ἥρωα καὶ τὸν ὑπνον ἀντῷ διακόπτειν ². τὸν Περσέα δὲ εὐχασθαι τῷ πατρὶ τοὺς βατράχους κατασιγάσαι. τὸν δὲ ὑπακοῦσαι καὶ χαριζόμενον τῷ νιεῖ τῶν ἐκεῖθι βατράχων αἰώνιον σιγὴν καταψήφισασθαι. λέγει δὲ Θεόφραστος ἐκβάλλων τὸν μῦθον καὶ Σεριφίους τῆς ἀλαζονείας παραλύων τὴν τοῦ ὑδατος ψυχρότητα αἰτίαν εἶναι τῆς ἀφωνίας τῶν προειρημένων.

38. Ἐν τοῖς ὑγροῖς χωρίοις καὶ ἔνθα νοτιώτατος ³ ὁ ἀλλὰ ὑπεράγαν, οἱ ἀλεκτρυνόνες οὐκ ἄδουσι, φησὶ Θεόφραστος. ἡ δὲ ἐν Φενεῷ λίμνῃ ἔχθνων ἄγονός ἐστι. ψυχροὶ δὲ ἄρα ὄντες τὴν σύγκρασιν οἱ τέττιγες ἐίτα μέντοι πυρούμενοι τῷ ἥλιῳ ⁴ ἄδουσι, ἐκεῖνος λέγει.

39. Τολμηρότατος ⁵ *δέ* ἄρα ζώων ὁ αἰγιθήλας ἦν· τῶν μὲν γὰρ ὄρνιθων ὑπερφρονεῖ τῶν μικρῶν, ἐπιτίθεται δὲ ταῖς αἰξίνι κατὰ τὸ καρτερόν, καὶ μέντοι *καὶ* ⁶ τοῖς οὐθασιν αὐτῶν προσπετόμενος

¹ *Ges*: λίμνη ἡ.

² διακόπτειν καὶ λυπεῖν δηλονότι.

On mount Pierus in Thessaly there is a lake; it is not perennial but is created in winter by the waters which flow together into it. Now if one throws Frogs into it they become silent, though vocal elsewhere. Touching the Seriphian Frogs the people of Seriphus boast that Perseus arrived from his contest with the and Perseus Gorgon after covering an immense distance, and being naturally fatigued rested by the lake side and lay down wishing to sleep. The Frogs however worried the hero with their croaking and interrupted his slumbers. But Perseus prayed to his father to silence the Frogs. His father gave ear and to gratify his son condemned the Frogs there to everlasting silence. Theophrastus however upsets the story [*fr. 186*] and relieves the Seriphians of their imposture by asserting that it is the coldness of the water that causes the aforesaid Frogs to be dumb.

38. In moist places and where the air is excessively Local peculiarities damp Cocks do not crow, according to Theophrastus [*fr. 187*]. And the lake at Pheneus produces no fish. It is because Cicadas are constitutionally cold that, when warmed by the sun, they sing, says the same writer.

39. It seems that the Goatsucker is the most The Goat-sucker audacious of creatures, for it despises small birds but assails goats with the utmost violence, and more than that, it flies to their udders and sucks out the milk

³ νοτιώτερος.

⁴ *Jac*: πυρούμενον τοῦ ἥλιου.

⁵ τολμηρότατον *Ges*, τολμηρότερον.

⁶ *δέ* add. *H.*

⁷ *καὶ* add. *H.*

είτα ἐκμυζᾶ τὸ γάλα,¹ καὶ τὴν τιμωρίαν τὴν ἐκ τοῦ αἰπόλου οὐ δέδουκε, καίτοι πονηρότατον αὐταῖς μισθὸν ὑπέρ τῆς πλησμονῆς ἀποδιδούς· τυφλοῖ γάρ τὸν μαστόν,² καὶ ἀποσβέννυσι τὴν ἐκείθεν ἐπιρροήν.

40. Μητροδιδακτον μὲν τὸν τῆς Ἀρήτης³ υἱὸν τὸν τῆς ἀδελφῆς τῆς Ἀριστίππου ὑμνοῦσιν οἱ πολλοί· λέγει δὲ Ἀριστοτέλης ἵδεν αὐτὸς τὰ νεόττια τῆς ἀηδόνος ὑπὸ τῆς μητρὸς διδασκόμενα ἄδειν. ἦν δὲ ἄρα ὀρνίθων ἡ ἀηδῶν ἐλευθερίας ἔραστρια ἴσχυρῶς, καὶ διὰ ταῦτα ἡ ἐντελής τὴν ἡλικίαν ὅταν θηραθῇ καὶ καθειργμένη ἡ.⁴ ὠδῆς⁵ ἀπέχεται, καὶ ἀμύνεται τὸν ὄρνιθοθήραν ὑπέρ τῆς δουλείας τῇ σιωπῇ. οὐπερ οὖν οἱ ἄνθρωποι πεπειραμένοι, τὰς μὲν ἥδη πρεσβυτέρας⁶ μεθιάσι, σπουδάζουσι δὲ θηρᾶν τὰ νεόττια.

41. "Ιππους μονόκερως γῇ Ἰνδικὴ τίκτει, φασί, καὶ ὄνους μονόκερως ἡ αὐτῇ τρέφει, καὶ γίνεται γε ἐκ τῶν κεράτων τῶνδε ἐκπώματα. καὶ εἴ τις ἐσ αὐτὰ ἐμβάλλοι φάρμακον θανατηφόρον, δι πιών, οὐδὲν ἡ ἐπιβουλὴ λυπήσει αὐτόν· ἔοικε γάρ ἀμυντήριον τοῦ κακοῦ τὸ κέρας καὶ τοῦ ἵππου καὶ τοῦ ὄνου εἶναι.

42. Ὁ πορφυρίων ὠραιότατός τε ἄμα καὶ φερωνυμώτατός ἐστι ζώων, καὶ χαίρει κονιόμενος,

¹ ἐκ τοῦ γάλακτος.

² μαστὸν ὅταν σπάσῃ MSS, ὃν ἀν σ. Jac.

³ Cas: Ἀρίστης.

⁴ ἡ ἐν τῷ οἰκίσκῳ φυλάττεται.

without any fear of vengeance from the goatherd, although it makes the basest return for being filled with milk, for it makes the dug 'blind' and staunches its flow.

40. Many people sing the praises of the son of ^{The Nightingale} Arete, the sister^a of Aristippus, as being taught by his mother. Aristotle says [HA 536 b 17] that he has with his own eyes seen the young of the Nightingale being instructed by their mother how to sing. It seems that the Nightingale passionately loves its freedom, and for that reason when a mature bird is caught and confined in a cage, it refrains from song and takes vengeance on the birdcatcher for its enslavement by silence. Consequently men who have had this experience let them go when they are older and do their best to catch the young.

41. India produces horses with one horn, they say, ^{The Horn of the Unicorn} and the same country fosters asses with a single horn. And from these horns they make drinking-vessels, and if anyone puts a deadly poison in them and a man drinks, the plot will do him no harm. For it seems that the horn both of the horse and of the ass is an antidote to the poison.

42. The Purple Coot is the most beautiful and the ^{The Purple Coot} most appropriately named of creatures, and it de-

^a Arete was the daughter, not the sister, of Aristippus, and her son was called after his grandfather.

⁵ καὶ τροφῶν καὶ ϕδῆς.

⁶ πρεσβυτέρας καὶ ἀλούσας.

ηδη δὲ καὶ λοῦται¹ τὸ τῶν περιστερῶν λουτρόν· οὐ πρότερον δὲ ἔαυτὸν ἐπιδίδωσι ταῖς κονίστραις καὶ τοῖς λουτροῖς, πρὶν ὅν βαδίσῃ τιὰ ἀριθμὸν βαδίσεων² ἀρκοῦντά οἱ. σιτούμενος δὲ ἐπὶ μαρτύρων ἄχθεται, καὶ διὰ ταῦτα ἀναχωρεῖ, καὶ ὑπολανθάνων ἔσθιει. ζηλότυπος δέ ἔστιν ἰσχυρῶς, καὶ τὰς ὑπάνδρους τῶν γυναικῶν παραφυλάττει, καὶ ἐὰν καταγνῶ μοιχεύεσθαι τῆς οἰκίας τὴν δέσποιναν, ἀπάγχει ἔαυτόν. οὐ πέτεται δὲ ὑψηλός. χαίροντι γε μὴν οἱ ἄνθρωποι αὐτῷ, καὶ τρέφουσι πεφεισμένως καὶ προμηθῶς αὐτόν. καὶ ἔοικεν ἡ σοβαρᾶς οἰκίας καὶ μέγα πλουσίας ἀθυρμα εἶναι, ἡ ὑποδέχεται νεώς αὐτόν, καὶ ἄφετος ἀλάται καὶ ἵερὸς περίεισιν ἔσω περιβόλου. τὸν ταῦν μὲν οὐν ὥραλον ὄντα καὶ καταθύουσι καὶ σιτοῦνται οἱ ἀσώτοι· τοῦ γὰρ ὅρνιθος τὰ μὲν πτερὰ κόσμος ἔστι, τὸ δὲ σῶμα ἡ τι ἡ οὐδέν.³ πορφυρίωνα δὲ οὐκ οὐδα καταθύσαντα οὐδένα ἐπὶ δεῖπνῳ, οὐ Καλλίαν οὐ Κτήσιππον τοὺς Ἀθηναίους, οὐ Λεύκολλον⁴ οὐχ Ὁρτήσιον τοὺς Ῥωμαίους· εἶπον δὲ ὀλγίγους ἐκ πολλῶν ἀσώτους καὶ ἀκρατεστάτους τῇ τε ἄλλῃ καὶ μέντοι καὶ περὶ γαστέρᾳ.

43. Ο κόραξ ὁ ηδη γέρων ὅταν μὴ δύνηται τρέφειν τοὺς νεοττούς, ἔαυτὸν αὐτοῖς προτείνει τροφήν· οἱ δὲ ἔσθίουσι τὸν πατέρα. καὶ τὴν

¹ λοῦται.

² βαδίσεως.

³ Jac: ἡ τι οὐδέν.

⁴ λεύκουλλον most MSS, εύκολον A.

^a Callias: end of 5th cent. B.C., a wealthy and frivolous Athenian. Both Xenophon and Plato lay the scene of their

lights to dust itself, and it also bathes just as pigeons do. But it does not devote itself to the dusting-place or to the bath until it has walked a certain number of paces to satisfy itself. It cannot bear being seen feeding, and for that reason it retires and eats in concealment. It is violent in its jealousy and keeps a close watch on the mated female birds, and if it discovers the mistress of its house to be adulterous, it strangles itself. It does not fly high. Yet men take pleasure in it and tend it with care and consideration. And apparently it is either a pet in a sumptuous and opulent household, or else it is admitted into a temple and roams unconfined, moving about as a sacred creature within the precinct.

The Peacock on the contrary, which is a beautiful ^{The Peacock} bird, is killed and eaten by voluptuaries. The feathers of this bird are a decoration, though its body is of little or no account. But I never heard of anyone killing a Purple Coot for a meal, not Callias^a nor Ctesippus the Athenians, not Lucullus nor Hortensius the Romans. I have named but a few out of many who were luxurious and insatiate in other ways but especially where their bellies were concerned.

43. When the Raven on reaching old age can no ^{The Raven} longer feed its young, it offers itself as their food; in old age and they eat their father. And this is alleged to be

Symposia at his house.—Ctesippus, pleasure-loving Athenian, defended by Demosthenes in his speech against Leptines; became a butt for Comic poets.—Lucullus: 1st cent. B.C., conqueror of Mithridates; his name became proverbial for wealth.—Hortensius: 1st cent. B.C., famous as an orator, the rival of Cicero, and possessor of immense wealth.

παροιμίαν ἐντεῦθεν φασι τὴν γένεσιν λαβεῖν τὴν λέγουσαν 'κακοῦ κόρακος κακὸν ωόν.'

44. Σωφρονέσταται ὄρνιθων αἱ φάτται ἄδονται. ὁ γοῦν ἄρρην καὶ ὁ θῆλυς συνδυασθέντες καὶ οἰονεὶ συμπνεύσαντες ἐσ γάμον ἀλλήλων ἔχονται καὶ σωφρονοῦσι, καὶ οὐκ ἀν ὅθνείου λέχους οὐδέτερος ἀμφιποτο τῶν ὄρνιθων τῶνδε. ἐάν δὲ ἐποφθαλμιάσωσιν ἑτέροις, περιέρχονται αὐτοὺς οἱ λοιποί, καὶ τὸν μὲν ἄρρενα οἱ ὄμογενεῖς διασπῶσιν, αἱ θῆλειαι δὲ τὸν θῆλυν. οὐτος ἄρα ὁ τῆς σωφροσύνης νόμος καὶ ἐσ τὰς τρυγόνας ὀφικνεῖται καὶ ἀτρεπτος μένει,¹ πλὴν τοῦ <μῆ>² θανατοῦσθαι ἐκάτερον τὸν ὄρνιν. ἐπεὶ τὸν μὲν ἄρρενα ἀναιροῦσι, τὸν δὲ θῆλυν ἄκτειραν καὶ εἴσαντα ἀπαθῆ, καὶ περίεισι χῆρος.

45. Ἀριστοτέλης λέγει τῶν περιστερῶν τοὺς³ ἄρρενας ταῦς θηλείαις ταῦς τικτούσαις συνωδίνειν καὶ ἀλωμένας τῆς καλιᾶς ἔξω συνωθεῖν τε καὶ συνελαύνειν, καὶ σταν τέκωσιν, ἐπωδέσιν ἐκβιαζεσθαι. θάλπειν δὲ⁴ καὶ τοὺς ἄρρενας τὰ νεόττια καὶ συνεκτρέφειν⁵ ταῦς θηλείαις ὁ αὐτός φησι, καὶ ὑπέρ τοῦ μῆ κακοσίτους εἶναι τοὺς νεοττούς πρώτην τροφήν διδόναι⁶ τοὺς βρέφεσι τοὺς γειναμένους ἀλμυρίδα γῆν, ἥσπερ οὖν γενσάμενα εἴτα μέντοι καὶ τῶν λοιπῶν σιτεῖσθαι ἐτούμως τὸ ἐντεῦθεν αὐτά. δοκεῖ δέ πως ταῦς περιστεραῖς⁷ πρὸς μὲν τοὺς ἄλλους ὄρνιθας τοὺς ἄρπακτικοὺς ἔνσπονδα εἶναι, τοὺς μέντοι ἀλιαέτους καὶ τοὺς

¹ μένει καὶ ἐσ τὰς περιστερὰς τὰς λευκάς.

² <μῆ> add. H.

the origin of the proverb which says ' A bad egg of a bad raven.'

44. Ringdoves are celebrated as the most continent of birds. For instance, when once the male and the female have paired and are, so to say, of one mind to wed, they cling to one another and are continent, and neither bird would touch a strange bed. If however they cast amorous glances at other birds, the rest gather round them and the male is torn to pieces by those of his own sex, the female by the females. This then is the law of continence which extends to doves and remains unchanged, except that they do not put to death both birds: when they kill the male they take compassion on the female and leave her unharmed; and she goes about, a widow.

45. Aristotle says [HA 613 a 1] that male Pigeons share the birth-pangs of the females, and if they wander from the nest the males will push and drive them in; and when they have laid their eggs the males will force them to brood them. But the male birds also keep the chicks warm and help the females to feed them, according to the same writer. And to prevent the chicks from being underfed the parents begin by giving them saline earth, so that when they have tasted it, they then readily eat the rest of their food. It would seem that there is a treaty of peace between Pigeons and such others as are birds of prey, but they are said to live in fear of sea-eagles and

³ καὶ τούς.

⁵ συνδιατρέφειν.

⁷ Jac: περιστεραῖς τὸ ἐντεῦθεν.

⁴ τε.

⁶ ἐνδύδονται.

κίρκους ὡς πεφρίκασί φασι. πρὸς δὲ τοὺς ἱέρακας οἴα παλαμώντας ἀκοῦσαι ἄξιον. ὅταν μὲν αὐτὰς διώκῃ ὁ μετάρσιός τε καὶ ἐς ὑψός πεφυκὼς πέτεσθαι, αἱ δὲ ὑπολισθάνουσι¹ καὶ κατωτέρω ἔαντάς καθέλκουσι καὶ τὸ πτερὸν² πειρῶνται πιέζειν. ὅταν δὲ ὁ κατωτέρω λαχῶν ἐκ τῆς φύσεως τὴν πτῆσιν, αἱ δὲ αἴρονται τε καὶ μετεωροποροῦσι, καὶ ὑπὲρ αὐτοῦ πετόμεναι θαρροῦσιν, ἀνωτέρω ἄξια μὴ διναμένου.

46. Ἐλέφαντος πωλίω περιτυγχάνει λευκῷ πωλευτὴς Ἰνδός, καὶ παραλαβὼν ἔτρεφεν ἔτι νεαρόν, καὶ κατὰ μικρὰ ἀπέφηνε χειρογύθη, καὶ ἐπωχεῦτο αὐτῷ, καὶ ἥρα τοῦ κτήματος καὶ ἀντηράτο, ἀνθ' ὧν ἔθρεψε τὴν ἀμοιβὴν κομιζόμενος ἔκεινος. ὁ τούννυν βασιλεύεις τῶν Ἰνδῶν πυθόμενος ἦτει λαβεῖν τὸν Ἐλέφαντα. ὁ δὲ ὡς ἐρώμενος ζηλοτυπῶν καὶ μέντοι *καὶ*³ περιαλγῶν εἰς ἔμελλε δεσπόσειν αὐτοῦ ἄλλος, οὐκ ἔφατο δώσειν, καὶ ὥχετο ἀπιών ἐς τὴν ἔρημον, ἀναβὰς τὸν Ἐλέφαντα. ἀγανακτεῖ ὁ βασιλεὺς, καὶ πέμπει κατ' αὐτοῦ τοὺς ἀφαιρησομένους καὶ ἄμα καὶ τὸν Ἰνδὸν ἐπὶ τὴν δίκην ἄξοντας. ἐπεὶ δὲ ἥκον, ἐπειρώντο βίαν⁴ προσφέρειν. οὐκοῦν καὶ ὁ ἀνθρώπος ἔβαλλεν αὐτοὺς ἀνωθεν, καὶ τὸ θηρίον ὡς ἀδικούμενον συνημύνετο. καὶ τὰ μὲν πρώτα ἦν τοιαῦτα· ἐπεὶ δὲ βληθεὶς ὁ Ἰνδός κατώλισθε, περιβαίνει μὲν τὸν τροφέα ὁ Ἐλέφας κατὰ τοὺς ὑπερασπίζοντας ἐν τοῖς ὅπλοις, καὶ τῶν ἐπιόντων πολλοὺς ἀπέκτεινε, τοὺς δὲ ἄλλους ἐτρέψατο· περιβαλὼν δὲ τῷ τροφεῖ τὴν προβοσ-

falcons. But their method of dealing with hawks is a ^{and Hawks} tale worth hearing. When the hawk, which is accustomed to soar high in the air, gives chase, the Pigeons glide and sink lower and attempt to reduce their flight. When attacked however by some bird which by nature flies at a lower level than they, the Pigeons mount up and travel through the sky, and flying overhead they have no fear, because the other cannot harry them from above.

46. An Indian trainer finding a young white ^{A white} Elephant took and reared it during its early years; he gradually tamed it and used to ride upon it and grew fond of his chattel, which returned his affection and recompensed him for his fostering care. Now the king of the Indies hearing of this, asked to be given the animal. But the trainer in his affection was jealous and even overcome with grief at the thought of another man being its master, and declined to give it up; and so, mounting the Elephant, he went off into the desert. The king in his indignation despatched men to take the Elephant away and at the same time to bring the Indian to judgment. When they arrived they attempted to apply force. So the man struck at them from his mount, and the beast helped to defend its master as he was being injured. Such was the beginning of the affair. But when the Indian was wounded and fell, the Elephant bestrode its keeper after the manner of armed men covering a comrade with their shields, slew many of the attackers, and put the remainder to flight. Then, winding its trunk round its keeper, it raised

¹ ὑπολισθάνουσι τὴν πτῆσιν.

² Reiske: πτερὸν δέ.

³ *καὶ* add. H.

⁴ Ges: πεῖραν.

κιδα, αἴρει τε αὐτὸν καὶ ἐπὶ τὰ αὐλια κομίζει, καὶ παρέμεινεν ὡς φίλῳ φίλος πιστός, καὶ τὴν εὔνοιαν ἐπεδείκνυτο. ὃ ἀνθρωποι πονηροὶ καὶ περὶ τράπεζαν μὲν καὶ ταγήνουν ψόφον τάσσει, ἐπὶ ἄριστά τε χορεύοντες,[†] ¹ ἐν δὲ τοῖς κινδύνοις προδόται, καὶ μάτην καὶ ἐς οὐδὲν τὸ τῆς φιλίας ὄνομα χαίνοντες.²

47. Δότε μοι τοὺς τραγῳδοὺς πρὸς τοῦ πατρῷου Διὸς καὶ πρό γε ἐκείνων τοὺς μυθοποιοὺς ἐρέσθαι τί βουλόμενοι τοσαύτην ἄγνοιαν τοῦ παιδὸς τοῦ Λαῖον καταχέοντι τοῦ συνελθόντος τῇ μητρὶ τὴν δυστυχή σύνοδον, καὶ τοῦ Τηλέφου³ τοῦ μὴ πειραθέντος μὲν τῆς ὄμιλίας, συγκατακλυνέντος δὲ τῇ γεωμενῇ καὶ πράξαντος ἀν τὰ αὐτά, εἰ μὴ⁴ θείᾳ πομπῇ διειργεῖν ὁ δράκων· εἴ γε ἡ φύσις τοὺς ἀλόγους ζώοις τὴν τουαύτην μίξειν καὶ ἐκ τοῦ χρωτὸς⁵ δίδωσι κατανοήσαι, καὶ οὐ δεῖται γνωρισμάτων οὐδὲ τοῦ ἐκθέντος ἐς τὸν Κιθαιρώνα.⁶ οὐκ ἀν γοῦν ποτε τῇ τεκούσῃ ὄμιλήσειε⁷ κάμηλος. ὃ δέ τοι νομεύει τῆς ἀγέλης κάτακαλύψας τὸν θῆλυν ὡς οἶόν τε ἦν καὶ ἀποκρύψας πάντα πλὴν τῶν ἄρθρων, τὸν παῖδα ἐπάγει τῇ μητρὶ, καὶ ἐκεῖνος λάθριος ὑπὸ ὄρμῆς τῆς πρὸς μίξειν ἔδρασε τὸ ἔργον καὶ συνῆκε. καὶ τὸν μὲν αἴτιον τῆς ὄμιλίας οἱ τῆς ἐκθέσμου δάκνων καὶ πατῶν καὶ

¹ ἀεί . . . χορεύοντες corrupt, ἐπὶ βαστώνης Grasberger.

² *Jac* : χραίνοντες.

³ καὶ τοῦ Τηλέφου *after* καταχέονται MSS, transposed by *H*.

⁴ *Jac* : εἰ μὴ πολλάκις.

⁵ χρωτὸς προσαφαμένοις.

⁶ Κιθαιρώνα ὡς ὁ Οἰδίπους ὁ τοῦ Σοφοκλέους.

⁷ ὄμιλήσαι.

him and brought him to its stable and stayed by his side, as one trusty friend might do to another, thus showing its kindly nature.

O wicked men, for ever busy (?) about the table and the clash of frying-pans and dancing to your lunch, but traitors in the hour of danger, in whose mouth the word 'Friendship' is vain and of no effect.

47. In the name of Zeus our father, permit me to Examples of incest ask the tragic dramatists and their predecessors, the inventors of fables, what they mean by showering such a flood of ignorance upon the son of Laëus^a who consummated that disastrous union with his mother; and upon Telephus^b who, without indeed attempting union, lay with his mother and would have done the same as Oedipus, had not a serpent sent by the gods kept them apart, when Nature allows unreasoning animals to perceive by mere contact the nature of this union, with no need for tokens nor for the presence of the man who exposed Oedipus on Cithaeron.

The Camel, for instance, would never couple with its mother. Now the keeper of a herd of camels covered up a female as far as possible, hiding all but its parts, and then drove the son to its mother. The beast, all unwitting, in its eagerness to copulate, did the deed, then realised what it had done. It bit and trampled on the man who was the cause of its un-

^a Oedipus, after having unwittingly slain his father Laëus, married his widow Iocasta.

^b Telephus, son of Heracles and Auge. According to one story Teuthras king of Mysia, unaware of their relationship, gave his daughter Auge in marriage to Telephus who was equally unaware.

τοῖς γόνασι παίων ἀπέκτεινεν ἀλγεινότατα, ἔαυτὸν δὲ κατεκρήμνισεν. ἀμαθῆς δὲ καὶ κατὰ τοῦτο Οἰδίπους, οὐκ ἀποκτείνας,¹ ἀλλὰ πηρώσας τὴν ὥψιν, καὶ τὴν τῶν κακῶν λύσιν μὴ γνοὺς ἔξον ἀπηλλάχθαι καὶ μὴ τῷ οἴκῳ καὶ τῷ γένει καταρώμενον εἴτα μέντοι κακῷ ἀνηκέστω ἵσθαι κακὰ τὰ ηδη παρελθόντα.

¹ ἀποκτείνας <έαυτόν> Schn.

lawful union, and kneeling on him put him to an agonising death, and then threw itself over a precipice.

And here Oedipus was ill-advised in not killing himself but blinding his eyes; in not realising how to escape from his calamities when he might have made away with himself instead of cursing his house and his family; and finally in seeking by an irremediable calamity to remedy calamities already past.

BOOK IV

Δ

1. Ἀκολαστότατοι ὁρνίθων οἱ πέρδικές εἰσι. ταῦτά τοι καὶ τῶν θηλειῶν ἔρωις δρυμύτατα, καὶ τῆς λαγνείας ἡττώμενοι συνεχέστατά εἰσιν οἴδε. οὐκοῦν οἱ τρέφοντες τοὺς ἀθλητὰς πέρδικας, ὅταν αὐτοὺς ἐσ τὴν μάχην τὴν κατὰ ἀλλήλων ὑποθήγωσι, τὴν θήλειαν παρεστάναι ποιοῦσιν ἔκαστω τὴν σύννομον, σόδισμα τοῦτο δειλίας καὶ κάκης τῆς κατὰ τὴν ἄγωνίαν ἀντίπαλον αὐτοῦς εὑρόντες. οὐ γάρ τι που ἡττώμενος φανῆναι ἢ τῇ ἐρωμένῃ ἢ τῇ γαμετῇ ὁ πέρδιξ ὑπομένει. τεθνήσεται δὲ μᾶλλον παιόμενος ἢ ὅμοσε χωροῦντος ἀποστραφεὶς ἵδεν τολμήσει ταῦτην ἀσχημόνως, παρ' ἣ βούλεται εὐδοκιμεῖν. τοῦτό τοι καὶ Κρῆτες ὑπὲρ τῶν ἐρωμένων ἐνενόουν. ἀκούω γάρ Κρῆτα ἐραστὴν ἀγαθὸν τά τε ἄλλα καὶ τὰ πολέμια ἔχειν μὲν παιδικὰ εὐγενὲς μειράκιον ὥρᾳ διαπρεπὲς καὶ τὴν ψυχὴν ἀνδρεῖον καὶ πρὸς τὰ κάλλιστα τῶν μαθημάτων πεφυκὸς εὖ καὶ καλῶς, καλούμενον δὲ δι' ἥλικιαν ἐσ ὅπλα μηδέπω (εἰπόν γε μὴν ἀλλαχόθι καὶ τοῦ ἐραστοῦ καὶ τοῦ καλοῦ τὸ ὄνομα). ἀρετὰς μὲν οὖν ἐν τῇ μάχῃ τὸν νεανίαν ἀποδείξασθαι¹ φασιν οἱ Κρῆτες, ἀθρόας δὲ ἐσ αὐτὸν ὡθουμένης τῆς τῶν ἔχθρῶν φάλαγγος προσπταῖσαι νεκρῷ κειμένω, καὶ πειτεραπήναι λέγουσιν αὐτόν. τῶν οὖν τις πολεμίων, ὁ μάλιστα πλησίον, ἀνατει-

¹ Schn : ἀποδίδοσθαι.

BOOK IV

1. Partridges are the most incontinent of birds; ^{The Partridge} that is the reason for their passionate love of the female birds and for their constant enslavement to lust. So those that rear fighting Partridges, when they egg them on to battle with one another, make the female stand each by her mate, as they have found this to be a device for countering any cowardice or reluctance to fight. For the Partridge that is defeated cannot endure to show himself either to his loved one or to his spouse. He will sooner die under the blows than turn away from his adversary and dare in his disgrace to look upon her whose good opinion he courts.

The Cretans also have taken this view regarding ^{Cretan} lovers. For I have heard that a Cretan lover, who had beside other qualities that of a fine soldier, had as his favourite a boy of good birth, conspicuous for his beauty, of manly spirit, excellently fitted by nature to imbibe the noblest principles, though on account of his youth he was not yet called to arms. (I have elsewhere^a given the name of the lover and of the beautiful boy.) Now the Cretans say that the young man did acts of valour in the fight, but when the enemy's massed line pressed him hard, he stumbled over a dead body that lay there and was thrown down. Whereupon one of the enemy

^a Not in any surviving work of Aelian's.

νάμενος παιένιν ἔμελλε κατὰ τῶν μεταφρένων τὸν ἄνδρα· ὁ δὲ ἐπιστραφεὶς 'μηδαμῶς' εἶπεν 'αἰσχρὰν καὶ ἀναλκῆ¹ πληγὴν ἐπαγάγγης, ἀλλὰ κατὰ τῶν στέρνων ἀντίαν παιῶν, ἵνα μὴ μου δειλίαν ὁ ἔρωμενος καταψήφισηται, καὶ φυλάξῃται περιστεῖλαι με νεκρόν, καὶ μάλα γε ἀσχημοιοῦντι προσελθεῖν οὐ τολμῶν.' αἰδεοθῆναι μὲν οὖν ἄνθρωπον ὄντα φανῆναι κακὸν οὕπω θαυμαστόν· πέρδικι δὲ μετεῖναι αἰδοῦς ὑπέρσεμνον τοῦτο ἐκ τῆς φύσεως τὸ δῶρον. Ἀριστόδημος δὲ ὁ τρέσας καὶ Κλεώνυμος ὁ ρύφας τὴν ἀσπίδα καὶ ὁ δειλὸς Πείσανδρος οὔτε τὰς πατρίδας ἥδοιντο οὔτε τὰς γαμετὰς οὔτε τὰ παιδία.

2. Ἐν Ἔρυκι τῆς Σικελίας ἔορτή ἐστιν, ἥν καλοῦσιν Ἀναγώγια Ἐρυκῖνοι τε αὐτοὶ καὶ μέντοι καὶ ὅσοι ἐν τῇ Σικελίᾳ πάση. ἡ δὲ αἰτία τοῦ τῆς ἔορτῆς ὄνόματος, τὴν Ἀφροδίτην λέγουσιν ἐντεῦθεν ἐς Λιβύην ἀπαίρειν ἐν τασδε ταῖς ἡμέραις. δοξάζουσι δὲ ἄρα ταῦτα ταύτη² τεκμαρόμενοι. περιστερῶν πλῆθός ἐστιν ἐνταῦθα πάμπλειστον. οὐκοῦν αἱ μὲν οὐχ ὄρωνται, λέγουσι δὲ Ἐρυκῖνοι τὴν θεὸν δορυφορούσας ἀπελθεῖν· ἀθύρματα γάρ Ἀφροδίτης περιστερὰς ἔναι αἴδοντί τε ἐκεῖνοι καὶ πεπιστεύκασι πάντες ἄνθρωποι. διελθουσῶν δὲ ἡμέρῶν ἐννέα μίαν μὲν διαπρεπῇ τὴν ὥραν ἔκ γε τοῦ πελάγους τοῦ κομίζοντος ἐκ τῆς

¹ *Jac.* : ἀνάλκη, ἀναλκιν.

² ταύτη ἐκεῖθεν.

^a A Spartan who owing to sickness was absent from the battle of Thermopylae. Later, at Plataea, he wiped out his 'disgrace.' See *Hdt.* 7.229-32; 9.71.

who was nearest, in his eagerness was about to strike him in the back. But the man turned and exclaimed 'Do not deal me a shameful and cowardly blow, but strike me in front, in the breast, in order that my loved one may not judge me guilty of cowardice and refrain from laying out my dead body: he could not bear to go near one who so disgraces himself.'

There is nothing wonderful in a man being ashamed to appear a coward, but that a Partridge should have some feeling of shame, this is a truly impressive gift of Nature. But Aristodemus the timid,^a and Cleonynus who threw away his shield,^b and Pisander the craven,^c had no reverence for their country or for their wives or for their children.

2. At Eryx in Sicily there is a festival which not only the people of Eryx but everybody throughout the whole of Sicily as well call the 'Festival of the Embarkation.' And the reason why the festival is so called is this: they say that during these days Aphrodite sets out thence for Libya. They adduce in support of their belief the following circumstance. There is there an immense multitude of Pigeons. Now these disappear, and the people of Eryx assert that they have gone as an escort to the goddess, for they speak of Pigeons as 'pets of Aphrodite,' and so everybody believes them to be. But after nine days one bird of conspicuous beauty is seen flying in from the sea which brings it

^a A frequent butt of Aristophanes.

^b Athenian demagogue, end of 5th cent., lampooned by Comic poets for his bulk, his rapacity, and his cowardice. Helped to establish the rule of the Four Hundred.

Λιβύης ὄρᾶσθαι ἐσπετομένην, οὐχ οἵαν κατὰ τὰς ἀγελαῖας πελειάδας τὰς λοιπὰς εἶναι, πορφυρᾶν δέ; ὥσπερ οὖν τὴν Ἀφροδίτην ὁ Τήιος ἡμῖν Ἀνακρέων ἄδει, 'πορφυρένη'¹ που λέγων. καὶ χρυσῷ δὲ εἰκασμένη φανεῖν ἄν, καὶ τοῦτο γε κατὰ τὴν Ὁμήρου θεὸν τὴν αὐτήν, ἣν ἐκεῖνος ἀναμέλπει χρυσῆν². ἔπειται δὲ αὐτῇ τῶν περιστερῶν τὰ νέφη τῶν λοιπῶν, καὶ ἑορτὴ πάλιν Ἐρυκίνοις καὶ πανήγυρις τὰ Καταγώγια,³ ἐκ τοῦ ἔργου καὶ τοῦτο τὸ ὄνομα.

3. Λύκω συννόμω καὶ ἵππω, λέοντέ γε μὴν οὐκέτι· λέαινα γάρ καὶ λέων οὐ τὴν αὐτὴν ἵσσω οὔτε ἐπὶ θήραν⁴ οὔτε πιόμενοι. τὸ δὲ αἴτιον, τῇ τοῦ σώματος ράμη θαρροῦντε⁴ ἄμφω εἴτα οὐ δεῖται θατέρου δὲ τετερος, ὡς φασιν οἱ πρεσβύτεροι.

4. Οὐ ράδίως οἱ λύκοι τὴν ὁδῶν ἀπολύουσιν, ἀλλὰ ἐν ἡμέραις δώδεκα καὶ νυξὶ τοσαύταις, ἐπεὶ τοσούτῳ χρόνῳ τὴν Λητῶ ἐς Δῆλον ἐξ Ὑπερβορέων ἐλθεῖν Δῆλιοι φασιν.

5. Ζῶα⁵ πολέμια χελώνη τε καὶ πέρδιξ, καὶ πελαργός καὶ κρέες πρὸς αἴθυιαν <καὶ>⁶ ἄρπη καὶ ἐρωδιός πρὸς λάρον· κορυδαλλὸς δὲ ἀκανθυλλίδι νοεῖ πολέμια, τρυγόνι <δὲ>⁷ πρὸς πυραλλίδα⁸ διαφορά, ἵκτινός γε μὴν καὶ κόραξ ἔχθροι· σειρὴν

¹ πορφυρῆν.

² Reiske: τὰ καταγώγια πανήγυρις.

³ θήρας.

⁴ θαρροῦ τε ποστ MSS, θαρροῦσιν A.

⁵ ζῶα ἀλλήλους.

⁶ <καὶ> add. H.

from Libya: it is not like the other Pigeons in a flock but is rose-coloured, just as Anacreon of Teos describes Aphrodite, styling her somewhere [fr. 2. 3 D] 'roseate.' And the bird might also be compared to gold, for this too is like the same goddess of whom Homer sings as 'golden' [Il. 5. 427]. And after the bird follow the other Pigeons in clouds, and again there is a festal gathering for the people of Eryx, the 'Festival of the Return'; the name is derived from the event.

3. The Wolf and the she-Wolf feed together, like-
wise the Horse and the Mare; the Lion and the
Lioness however do not, for the Lioness and the Lion
do not follow the same track either hunting or when
drinking. And the reason is that both derive con-
fidence from their bodily strength, so that neither has
need of the other, as older writers assert.

4. Wolves are not easily delivered of their young, The Wolf
only after twelve days and twelve nights, for the
people of Delos maintain that this was the length of
time that it took Leto to travel from the Hyper-
boreans to Delos.

5. Animals hostile to one another: the Tortoise Animal
and the Partridge; the Stork and the Corncrake to
the Sea-gull; the Shearwater and the Heron to the
Sea-mew. The Crested Lark feels enmity towards
the Goldfinch; the Turtle-dove disagrees with the
Pyrallis;^a the Kite too and the Raven are enemies;

^a Perhaps a kind of pigeon.

⁷ <δέ> add. H.

⁸ πῦρραν.

δὲ¹ πρὸς κίρκην, κίρκη δὲ πρὸς κίρκον οὐ τῷ γένει μόνον, ἀλλὰ καὶ τῇ φύσει διαφέροντε πεφύρασθον.

Χάνη δὲ ἵχθυς λαγνίστατος. λευκοὺς δὲ μύρμηκας ἐν Φενεῷ² τῆς Λακωνικῆς ἀκούειν πάρεστιν.

6. Τοὺς ἵππους ἔλεσί τε καὶ λειμῶσι καὶ τοῖς κατηγέμοις χωρίοις ἥδεσθαι μᾶλλον ἵπποτροφίας τε καὶ πωλοτροφικῆς ἄνθρωποι σοφισταὶ ὁμολογοῦσιν. ἔνθεν τοι καὶ Ὅμηρος ἐμοὶ δοκεῖν δεινὸς ὁν καὶ τὰ τοιαῦτα συνιδεῖν ἔφη πον.

τῷ τρισχίλαι τοῖς ἵπποι ἔλος κάτα βουκολέοντο.

ἔξηνεμωσθαι δὲ ἵππους πολλάκις ἵπποφορβοὶ τεκμηριοῦσι καὶ κατὰ τὸν νότον ἢ τὸν βορρᾶν φεύγειν. εἰδότα οὖν τὸν αὐτὸν ποιητὴν εἰπεῖν

τάων καὶ Βορέης ἡράσσατο βοσκομενάων.

καὶ Ἀριστοτέλης δέ, ὡς ἐμὲ νοεῖν, λαβὼν ἐντεῦθεν εὐθὺν τῶν προειρημένων ἀνέμων οἰστρηθείσας διδράσκειν³ ἔφατο αὐτάς.

7. Ἀκούω τὸν Σκυθῶν βασιλέα (τὸ δὲ ὄνομα εἰδὼς ἔνδικος ἔνδικος τί γάρ μοι καὶ λυσιτελέσ εστιν;) ἵππον σπουδαίαν ἔχειν πᾶσαν ἀρετήν, ὅσην ἵπποι καὶ ἀπαιτοῦνται καὶ ἀποδείκνυνται, ἔχειν δὲ καὶ νιὸν αὐτῆς ἐκείνης τῶν ἄλλων ἀρετῆς διαπρέποντα.

¹ σειρήν μελίσσης ὄνομα.
³ ἀποδιδράσκειν.

² Πέφνω Venmans.

^a Probably the Serin-finch.

^b The Circe has not been identified.

the Siren^a and the Circe^b; the Circe and the Falcon have been found to be at variance not only in the matter of sex but in their nature.

The Sea-perch is the most lecherous of fishes. In The Sea-perch Pheneus in Laconia^c one may hear tell of white Ants.

6. Men skilled in the breeding and care of Horses The Horse agree that Horses are most fond of marshy ground, meadows, and wind-swept spots. Hence we find Homer, who in my opinion had a remarkable knowledge of such matters, saying somewhere [Il. 20. 221]

‘ For him three thousand mares grazed along the water-meadow.’

And horse-keepers frequently testify to Mares being Mares impregnated by the wind, and to their galloping by the wind against the south or the north wind. And the same poet knew this when he said [Il. 20. 223]

‘ Of them was Boreas enamoured as they pastured.’

Aristotle too, borrowing (as I think) from him, said [HA 572 a 16] that they rush away in frenzy straight in the face of the aforesaid winds.

7. I am told that the King of the Scythians (his Example of animal incest name I know but suppress, for I have nothing to gain by it) possessed a mare remarkable for every excellence which is expected of horses and for which they are displayed; and that he possessed also a foal of

^c Pheneus was in Arcadia. Venmans, citing Paus. 3. 26. 2, 3, conjectures *Pephus*, a place in Laconia at the NE corner of the Messenian Gulf. It was also the name of a rocky islet at the mouth of the Pamisus; see Frazer on Paus. loc. cit. The ‘ white ants ’ are fabulous.

οὐκον εὐρίσκοντα οὕτε ἐκείνην ἄλλω παραβαλεῖν ἀξίω, οὕτε ἐκείνον ἄλλη ἐπαγαγεῖν τὸ ἔξ αὐτοῦ λαβεῖν σπέρμα ἀγαθῆ, διὰ ταῦτα ἄμφω συναγαγεῖν ἐσ τὸ ἔργον τοὺς δὲ τὰ μὲν ἔτερα ἀσπάζεσθαι σφῖς καὶ φιλοφρονεῖσθαι, οὐ μὴν ἐγχρίμπτεσθαι ὀλλήλοις. οὐκοῦν ἐπεὶ τῆς ἐπιβουλῆς τοῦ Σκύθου σοφώτερα ἦν τὰ ζῷα, ἐπηλύγασεν ἴματίοις καὶ τὸν καὶ τήν, καὶ ἐξειργάσαντο τὸ ἔκνομόν τε καὶ ἔκδικον ἐκείνον ἔργον. ὡς δὲ ἄμφω συνεῖδον τὸ πραχθέν, εἴτα μέντοι τὸ ἀσέβημα διελύσαντο θανάτῳ, πηδήσαντε κατὰ κρημνοῦ.

8. Λέγει Εὐδημος ἵππου νέας καὶ τῶν νεμομένων τῆς ἀρίστης ἑρασθῆναι τὸν ἵπποκόμον, ὥσπερ οὖν καλῆς μείρακος καὶ τῶν ἐν τῷ χωρίῳ ὡρικωτέρας πασῶν· καὶ τὰ μὲν πρῶτα ἐγκαρτερεῖν, τελευτῶντα δὲ ἐπιτολμῆσαι τῷ λέχει τῷ ξένῳ καὶ δημιλεῖν αὐτῇ. τῇ δὲ εἶναι πῶλον καὶ τοῦτον καλόν, θεασάμενόν γε μὴν τὸ πραττόμενον ἀλγῆσαι, ὥσπερ οὖν τυραννούμενης τῆς μητρὸς ὑπὸ τοῦ δεσπότου, καὶ ἐμπηδῆσαι καὶ ἀποκτεῖναι τὸν ἄνδρα, εἴτα μέντοι καὶ φυλάξαι ἔνθα ἐτάφη, καὶ φοιτῶντα ἀνορύττειν αὐτόν, καὶ ἐνυβρίζειν τῷ νεκρῷ καὶ λυμαίνεσθαι λύμην ποικίλην.¹

9. Τῶν ἰχθύων διὰ τοῦ ἥρος οἱ πλεῦστοι ἐσ² ἀφροδίτην³ πρόθυμοί εἰσι, καὶ ἀποκρίνονται γε αὐτοὺς ἐσ τὸν Πόντον μᾶλλον. ἔχει γάρ πως θαλάμας τε καὶ κοίτας, φύσεως ταῦτα ἰχθύσι⁴ τὰ δῶρα· ὀλλὰ καὶ θηρίων ἐλεύθερός ἐστιν ὅσα

¹ ποικίλην οὐκ αἰσθανομένῳ ἀλγοῦντα αὐτόν.

this same mare which surpassed all others in its excellence. Being unable to find either another worthy mate for the mare or another mare fit to be impregnated by the foal, he therefore put the two together for that purpose. They caressed each other in various ways and were friendly disposed, but refused to couple. So as the animals were too clever for the Scythian's scheme, he blindfolded both mare and foal with cloths, and they accomplished the act so contrary to law and morality. But when the pair realised what they had done, they atoned for their impious deed by death and threw themselves over a precipice.

8. Eudemus records how a groom fell in love with ^{Groom in love with} a young mare, the finest of the herd, as it might have ^{Mare} been a beautiful girl, the loveliest of all thereabouts. And at first he restrained himself, but finally dared to consummate a strange union. Now the mare had a foal, and a fine one, and when it saw what was happening it was pained, just as though its mother were being tyrannically treated by her master, and it leaped upon the man and killed him. And it even went so far as to watch where he was buried, went to the place, dug up the corpse, and outraged it by inflicting every kind of injury.

9. The majority of Fishes are eager for sexual ^{Fish in the mating season} intercourse throughout the springtime, and withdraw for choice to the Black Sea, for it contains caverns and resting-places which are Nature's gift to Fishes. Besides, its waters are free from the savage creatures

² ἐσ (εἰς) οὐ. AL.

⁴ Jac: ἰχθύσιν δὲ Πόντος.

³ τὴν ἀφροδίτην.

βόσκει θάλαττα. δελφῖνες δὲ ἀλῶνται μόνοι,
λεπτοί τε καὶ ἀσθενικοί· καὶ μὴν καὶ πολύπου
χῆρός ἔστι καὶ παγούρου ἄγονος, καὶ ἀστακὸν οὐ
τρέφει· μικρῶν δὲ ἵχθυων οἶδε ὅλεθρός εἰσιν.¹

10. Πυνθάνομαι σελήνης ὑποφαυνομένης νέας
τοὺς ἐλέφαντας κατά τινα φυσικὴν καὶ ἀπόρρητον
ἔννοιαν ἐκ τῆς ὅλης ἐν ᾧ νέμονται νεοδρεπεῖς
ἀφελόντας κλάδους ἐλτα μέντοι μετεώρους ἀνατεί-
νειν, καὶ πρὸς τὴν θεὸν ἀναβλέπειν, καὶ ἡσυχῆ
τοὺς κλάδους ὑποκινεῖν, οἷον ἵκετηρίαν τινὰ ταῦτην
τῇ θεῷ προτείνοντας ὑπὲρ τοῦ Ἰλεων τε καὶ εὐμενῆ
τὴν θεόν γε εἶναι αὐτοῖς.

11. Μόνας ἀκούων τῶν ζῷων τὰς ἵππους καὶ
κυνύσσας ὑπομένειν τὴν τῶν ἄρρενων μίξιν· εἶναι
γὰρ λαγυστάτας. διὰ ταῦτα τοι καὶ τῶν γυναικῶν
τὰς ἀκολάστους ὑπὸ τῶν σεμνοτέρως αὐτὰς
εὐθυνόντων καλεῖσθαι ἵππους.

12. Οἱ πέρδικες ἐν τοῖς ὡῖς οἰκοῦντες ἔτι καὶ
κατειλημμένοι τοῖς περιπεφυκόσι σφίσιν ὀστρά-
κοις οὐκ ἀναμένουσι τὴν ἐκ τῶν γεωμενῶν
ἐκγυλφήν, ἀλλ' αὐτοὶ δι' ἑαυτῶν ὥσπερ θυροκο-
ποῦντες διακρούονται² τὰ ὡά, καὶ ἐκκύφαντες ἐλτα
σφᾶς αὐτοὺς³ ἀναθοῦσι, καὶ τὸ τοῦ ὡοῦ λέμρα
περιρρήξαντες ἥδη θέουσι, καὶ τὸ πρὸς τῷ οὐραίῳ
ἥμιτομον, εἰ προσέχοιτο, διασεισάμενοι ἐκβάλ-
λουσιν αὐτό, καὶ τροφὴν μαστεύουσι, καὶ πηδῶσιν
ῶκιστα.

¹ *Gron*: ἔστιν.

² *Mein*: ἐκκρούονται *MSS, H.*

which the sea breeds. Only dolphins roam there,
and they are small and feeble. Moreover it is devoid
of octopuses; it produces no crabs and does not breed
lobsters: these are the bane of small fishes.

10. I am informed that when the new moon begins ^{Elephants} worship the Moon
to appear, Elephants by some natural and un-
explained act of intelligence pluck fresh branches
from the forest where they feed and then raise them
aloft and look upwards at the goddess, waving the
branches gently to and fro, as though they were
offering her in a sense a suppliant's olive-branch in
the hope that she will prove kindly and benevolent to
them.

11. I have heard that Mares are the only animals ^{The Mare} which when pregnant allow the male to have inter-
course with them. For Mares are exceedingly lust-
ful, and that is why strict censors call lecherous
women 'mares.'

12. Partridges while still in the egg and confined ^{The Partridge,} by the shell that has formed around them do not wait its young
for their parents to hatch them out, but alone and
unaided, like house-breakers, peck through the eggs,
peep out, and then lever themselves up, and then
after cracking the egg-shell begin at once to run.
And if half the shell is clinging to their tail they
shake it off and cast it from them; and they hunt
for food and dart about at great speed.

³ ἑαυτούς.

13. Τῶν περδίκων οἱ τοροί τε καὶ ὡδικοὶ τῇ σφετέρᾳ θαρροῦσιν εὐγλωττίᾳ· καὶ οἱ μαχητικοὶ δὲ καὶ ἀγωνιστικοὶ καὶ ἐκεῖνοι πεπιστεύκασιν ὅτι μή εἰσιν ἄξιοι παρανάλωμα γενέσθαι τεθηραμένοι· καὶ διὰ ταῦτα ἀλισκόμενοι ἥπτον πρὸς τοὺς θηρῶντας διαμάχονται ὑπὲρ τοῦ μὴ ἀλῶναι.¹ οἱ δὲ ἄλλοι, καὶ ἔτι μᾶλλον οἱ Κιρραῖοι, συνεγνωκότες ἑαυτοῖς οὔτε ἀλκὴν ἀγαθοῖς οὔτε ἄδειν, καλῶς δὲ διεγνωκότες ὅτι ἄρα ἀλόντες ἔσονται δεῖπνον τοὺς ἥρηκόσι, παλαμῶνται τινι σοφίᾳ φυσικῇ ἑαυτοὺς ἀβρώτους παρασκευάσαι· καὶ τῆς μὲν ἄλλης τροφῆς, ἥτις αὐτοὺς εὐφραίνει τε καὶ πιάνει, ἀπέχονται, σκόροδα δὲ σιτοῦνται προθυμότατα. οἱ τοινυν ταῦτα προμαθόντες ἐσπείσαντο πρὸς αὐτοὺς ἑκόντες ἀθηρίαν· ὅστις δὲ τῇ τούτων ἄγρᾳ οὐ προενέτυχε, συλλαβὼν καὶ καθεψήσας ἀπώλεσε καὶ τὸν χρόνον καὶ τὴν ἐπ' αὐτοῖς σπουδήν, πονηροῦ κρέως πειραθείσ·

14. Κακὸν θηρίον ἡ γαλῆ, κακὸν δὲ καὶ ὁ ὄφις. οὐκοῦν ὅταν μέλλῃ γαλῆ ὄφει μάχεσθαι, πήγανον διατραγοῦσα πρότερον εἴτα μέντοι ἐπὶ τὴν μάχην θαρροῦσα² ὥσπερ οὖν πεφραγμένη τε καὶ ὀπλισμένη παραγίνεται. τὸ δὲ αἴτιον, τὸ πήγανον πρὸς ὄφιν ἔχθιστόν ἐστιν.

15. Ὁ λύκος ἐμπλησθεὶς ἐς κόρον οὐδ' ἄν τοῦ βραχίστου τὸ λοιπὸν ἀπογεύσαιτο· παρατείνεται³ μὲν γὰρ ἡ γαστὴρ τῷδε, οἰδάνει⁴ δὲ ἡ γλώττα, καὶ τὸ στόμα ἐμφράγνυται, πραότατος δὲ ἐντυχεῖν

¹ ἀλῶναι ὅτι γὰρ σπουδασθήσονται καὶ οἴδε πιστεύουσι καὶ τῇ μάχῃ καὶ τῇ ὡδῇ.

13. Partridges that utter clear, musical tones are ^{The Partridge:} confident in their vocal skill. So too the fighting ^{three kinds} birds which compete feel certain that when captured they will not be regarded as merely fit for sacrifice. And that is why when caught they struggle less against their pursuers in order to avoid capture. But the rest, and especially the Partridges of Cirrha, conscious that they possess neither strength nor ability to sing, and knowing full well that if caught they will furnish a meal for their captors, do their utmost, prompted by some natural intelligence, to render themselves unfit for eating. And they abstain from other food which delights and fattens them and feed most eagerly upon garlic. Hence those who are already aware of these facts have willingly agreed that they should be immune from pursuit. Whereas a man who has not previously chanced to hunt them, if he catches and cooks them, has wasted his time and his pains over them, when he finds their flesh disgusting.

14. The Marten is an evil creature, and an evil ^{Marten and Snake.} creature is the Snake. And so when a Marten means to fight with a Snake, it chews some rue beforehand and then goes out boldly to battle, as though fortified and armed. The reason is that to a Snake rue is utterly abhorrent.

15. The Wolf when gorged to satiety will not there- ^{The Wolf,} after taste the least morsel. For his belly is dis- ^{when full-fed} tended, his tongue swells, his mouth is blocked, and he is gentle as a lamb to meet, and would have no

² θαρροῦσα V, del. H, διαθαρροῦσα ἐπὶ τὴν μ. most MSS.
³ περι-.

ἐστιν ἀμνοῦ δίκην, καὶ οὐκ ἀν ἐπιβουλεύσειν ¹ ἡ ἀνθρώπῳ ἡ θρέμματι, οὐδὲ εἰ τῆς ἀγέλης βαδίζοι μέσος. μειοῦται δὲ ἡ συνχῆ καὶ κατ' ὀλύγον ἡ γλώττα αὐτῷ, εἴτα ἐσ τὸ ἀρχαῖον σχῆμα ἐπάνεισι, καὶ λύκος γίνεται αὖθις.

16. Ἀλεκτρυόνες ἐν ἀγέλῃ τὸν νέγλυν ² ἀναβαίνουσι πάντες. καὶ οἱ τιθασοὶ δὲ πέρδικες τὸν ἥκοντα πρῶτον καὶ οὕπω πεπραῦμένον τὰ αὐτὰ δρῶσι. ἀμειβόμενοι δὲ οἱ πέρδικες τοὺς τρέφοντας καὶ αὐτοὶ παλεύοντοι τοὺς ἀφέτους καὶ ἀγρίους, κατὰ τὰς περιστερὰς δρῶντες καὶ οὗτοι τοῦτο. προσάγεται δὲ ἄρα ὁ πέρδιξ καὶ σειρῆνας ἐσ τὸ ἔφολον προτέίνει τὸ τῶν ἄλλων τὸν τρόπον τοῦτον. ἔστηκεν ἄδων ³ καὶ ἔστιν οἱ τὸ μέλος προκλητικόν, ἐσ μάχην ὑποθῆγον τὸν ἄγριον, ἔστηκε δὲ ἐλλοχῶν πρὸς τῇ πάγῃ. ὁ δὲ ⁴ τῶν ἄγριων κορυφαῖος ἀντάσσας πρὸ τῆς ἀγέλης μαχούμενος ἔρχεται. ὁ τοίνυν τιθασὸς ἐπὶ πόδα ἀναχωρεῖ, δεδιέναι σκηπτόμενος. ὁ δὲ ἔπεισι γαῦρος, οὐαὶ ⁵ δήπου κρατῶν ἥδη, καὶ ἐαλωκεν ἐνσχεθεὶς τῇ πάγῃ. ἔαν μὲν οὖν ἡ ἄρρην ὁ τοῖς θηράτροις περιπεσών, ⁶ πειρῶνται ἐπικουρεῦν οἱ σύννομοι τῷ ἐαλωκότι. ἔαν δὲ ἡ θῆλυς, παιόνουσι τὸν ἐνσχεθέντα ἄλλος ἄλλαχθεν, ὡς διὰ τὴν λαγνείαν ἐσ δουλείαν ἐμπεσόντα. καὶ ἐκεῖνο δὲ οὐ παρήσω, ἔπει τοι καὶ ἀξιον ἀκοῦσαι αὐτό. ἔαν ἡ θῆλυς ὁ παλεύων, ἵνα μὴ ἐμπέσῃ ὁ ἄρρην, αἱ ἔξω θῆλειαι μέλος ἀντωδὸν ἥχονται, καὶ ρύνονται τὸν ἐμπεσούμενον ἐσ τὴν πάγην τὰς συννόμοις καὶ πλεισσιν ἀσμένως συμπα-

¹ ἐπιβουλεύσειν.

² νέγλυν οὐσῆς θηλειῶν ἀπορίας.

designs on man or beast, even were he to walk through the middle of a flock. Gradually however and little by little his tongue shrinks and resumes its former shape, and he becomes once more a wolf.

16. Cockerels all tread a newcomer to the flock, ^{The Partridge as decoy-bird} and tame Partridges do the same to the latest arrival as yet untamed. And Partridges even require their own parents by decoying those that are free and wild, acting in this respect just like pigeons. Now this is the way in which the Partridge draws them to him and displays the arts of a Siren to allure others. He stands uttering his cry, and his tune conveys a challenge, provoking the wild bird to fight; and he stands in ambush by the springe. Then the cock of the wild birds answers back and advances to do battle on behalf of his covey. So the tame bird withdraws, pretending to be afraid, while the other advances vaunting as though he were already victorious, is caught in the snare, and is captured. Now if it is a cock bird that falls into the trap, his companions attempt to bring help to the captive; but if it is a hen, one here and another there beats the captive for allowing her lust to bring her into slavery.

And here is a point that I will not omit, for it deserves attention. If the decoy-bird is a hen, the wild hens, in order to prevent the cock from falling into the trap, counter the challenge with their cries and rescue the cock that is about to be trapped, for he is glad to stay with those who are his mates and

³ ἄδων ὁ πρᾶος.

⁵ Reiske: ὡς οὐα.

⁴ δῆ.

⁶ Reiske: παραμένων.

ραμένοντα,¹ ὡς ἀν ἵνγι τινι ἐλχθέντα ναὶ μὰ Διὸς ἐρωτικῆ.

17. "Ἐν τῶν βασκάνων ζώων μέντοι καὶ ἔχνος ὁ χερσαῖος εἴναι πεπίστευται. ὅταν γοῦν ἀλίσκηται, παραχρῆμα ἐνεούρησε² τῷ δέρματι, καὶ ἀχρεῖον ἀπέφηνεν αὐτό· δοκεῖ δὲ ἐσ πολλὰ ἐπιτήδειον. καὶ ἡ λύγξ δὲ ἀποκρύπτει τὸ οὐρον· ὅταν γὰρ παγῆ, λίθος γίνεται, καὶ γλυφαῖς ἐπιτήδειός ἔστι, καὶ τοῖς γυναικείοις κόσμοις συμμάχεται, φασίν.³

18. Λεοντοφόνου φαγῶν ὁ λέων ἀποτέθνηκε. τὰ δὲ ἔντομα φθείρεται, εἰ ἐλαίῳ τις ἐγχρίσειν αὐτά. γυπῶν γε μὴν τὸ μύρον ὅλεθρός ἔστι. κάνθαρον δὲ ἀπολεῖς, εἰ ἐπιβάλλοις τῶν ρόδων αὐτῷ.

19. Κύνες Ἰνδικοί, θηρία καὶ οἵδε εἰσὶ καὶ ἀλκὴν ἀλκιμα καὶ ψυχὴν θυμοειδέστατα καὶ τῶν πανταχόθεν κυνῶν μέγιστοι. καὶ τῶν μὲν ὅλων ζώων ὑπερφρονοῦσι, λέοντι δὲ ὅμόσε χωρεῖ κύων Ἰνδικός, καὶ ἐγκείμενον ὑπομένει, καὶ βρυχωμένῳ ἀνθυλακτεῖ, καὶ ἀντιδάκνει δάκνοντα· καὶ πολλὰ αὐτὸν λυπήσας καὶ κατατρώσας, τελευτῶν ἡττᾶται δ κύων. εἴη δὲ ἀν καὶ λέων ἡττηθεὶς ὑπὸ κυνὸς Ἰνδοῦ, καὶ μέντοι καὶ δακῶν ὁ κύων ἔχεται καὶ μάλα ἐγκρατῶς. καν προσελθῶν μαχαίρᾳ τὸ σκέλος ἀποκόπτης τοῦ κυνὸς, δὲ οὐκ ἄγει σχολὴν ἀλγήσας ἀνεῖναι τὸ δῆγμα, ἀλλὰ ἀπεκόπη

¹ Reiske: συνδραμόντα.

² φασίν διὰ τῆς γλυφῆς.

³ ἐνούρησε.

more numerous, seeming to be drawn by some spell that is in truth love.

17. The Hedgehog too is believed to be one of the animals that show spite. Thus, when it is caught it immediately makes water on its skin, so rendering it unfit for use, though it is thought to serve many purposes. The Lynx too hides its urine, for when it hardens it turns to stone^a and is suitable for engraving, and is one of the aids to female adornment, so they say.

18. If a Lion eats a Lion's-bane,^b it dies. And insects are destroyed if one drops oil on them. And perfumes are the death of Vultures. Beetles you will extirpate if you scatter roses on them.

19. The Hounds of India are reckoned as wild animals; they are exceedingly strong and fierce-tempered, and are the largest dogs in the world. All other animals they despise; but an Indian Hound will engage with a lion and resist its onslaught, barking against its roar and giving bite for bite. Only after much worrying and wounding of the lion is the Hound finally overcome; and even a lion might be overcome by an Indian Hound, for once it has bitten, the Hound holds fast with might and main. And even if you take a sword and cut off a Hound's leg, it has no thought, in spite of its pain, of relaxing its

^a The stone known as λυγγούριον was perhaps amber. The word was derived from λύγξ and οὐρον.

^b In [Arist.] *Mir.* 845 a 28 it appears as a Syrian animal that was supposed to poison lions; to hunters who killed, cooked, and ate it it was equally fatal; cp. Plin. *NH* 8. 38. But L-S^g regard it as an insect.

μὲν πρότερον τὸ σκέλος, νεκρὸς δὲ ἀνῆκε τὸ στόμα, καὶ κεῖται βιασθεὶς ἀποστῆναι τῷ θανάτῳ. ἀ δὲ προσήκουσα,¹ ἐρῶ ἀλλαχόθι.

20. Ἀνθρώπου μόνου καὶ κυνὸς κορεσθέντων ἀναπλεῖ ἡ τροφή. καὶ τοῦ μὲν ἀνθρώπου ἡ καρδία τῷ μαζῷ τῷ λαιῷ προσήργηται, τοῖς γέ μὴν ἄλλοις ζώοις ἐν μέσῳ τῷ στήθει προσπέπλασται. γαμψώνυχον δὲ ἄρα οὐδὲ ἐν οὔτε πίνει οὔτε οὐρεῖ οὔτε μὴν συναγελάζεται ἐτέροις.

21. Θηρίον Ἰνδικὸν βίαιον τὴν ἀλκήν,² μέγεθος κατὰ τὸν λέοντα τὸν μέγιστον, τὴν δὲ χρόαν ἐρυθρόν, ὡς κιναβάρινον³ εἶναι δοκεῖν, δασὺν δὲ ὡς κύνες, φωνὴ τῇ Ἰνδῶν μαρτιχόρας ὀνόμασται. τὸ πρόσωπον δὲ κέκτηται τοιοῦτον, ὡς δοκεῖν οὐ θηρίον τοῦτό γε, ἀλλὰ ἀνθρώπου ἔχειν.⁴ ὀδόντες δὲ⁵ τρίστοιχοι ἐμπεπήγασιν οἱ ἀνώ αὐτῷ, τρίστοιχοι δὲ οἱ κάτω, τὴν ἀκμὴν δέξύτας, τῶν κυνείων ἐκεῖνοι μείζουσι· τὰ δὲ ὥτα ἔοικεν ἀνθρώπῳ καὶ ταῦτα,⁶ μείζω δὲ καὶ δασέα· τοὺς δὲ δόφθαλμοὺς γλαῦκος ἔστι, καὶ ἐοίκασιν ἀνθρωπίνοις καὶ οὐτοις. πόδας δέ μοι νόσει καὶ ὄνυχας οἵους εἶναι λέοντος. τῇ δὲ οὐρᾷ ἄκρῳ προσήργηται σκορπίον κέντρον, καὶ εἴη ἀν ὑπὲρ πῆχυν τοῦτο, καὶ παρ' ἐκάτερα αὐτῷ ἡ οὐρά κέντροις διείληπται· τὸ δὲ οὐραῖον τὸ ἄκρον ἐς θάνατον ἐκέντησε τὸν πειριτυ-

¹ προσήκουσα ἐτέρως.

² τὴν ἀκοήν καὶ ἀλκήν Ι.

³ κινάβαριν.

⁴ θηρίον . . . ἀνθρώπου ὄρᾶν.

⁵ μεν. ⁶ ταῦτα τὴν γε ἔαντων πλάσιν.

bite, but though its leg has been cut off, only when dead does it let go and lie still, forced by death to desist.

What more I have learned I will recount elsewhere.^a

20. Men and Dogs are the only creatures that ^{Peculiarities of various} belch after they have eaten their fill. A man's heart creatures is attached to his left breast, but in other creatures it is fixed in the centre of the thorax. Among birds of prey there is not one that drinks or makes water, or even gathers in flocks with others of its kind.

21. There is in India a wild beast, powerful, daring, ^{The Mantichore} as big as the largest lion, of a red colour like cinnabar, shaggy like a dog, and in the language of India it is called *Martichoras*.^b Its face however is not that of a wild beast but of a man, and it has three rows of teeth set in its upper jaw and three in the lower; these are exceedingly sharp and larger than the fangs of a hound. Its ears also resemble a man's, except that they are larger and shaggy; its eyes are blue-grey and they too are like a man's, but its feet and claws, you must know, are those of a lion. To the end of its tail is attached the sting of a scorpion, and this might be over a cubit in length; and the tail has stings at intervals on either side. But the tip of the tail gives a fatal sting to anyone who encounters

^a See 8. I.

^b The English form is *mantichore*. The word is derived from the Persian *mardkhora* = 'man-slayer'; perhaps a man-eating tiger.

χόντα, καὶ διέφθειρε παραχρῆμα. ἐὰν δέ τις αὐτὸν ¹ διώκῃ, ὁ δὲ ἀφίσσι τὰ κέντρα πλάγια ὡς βέλη, καὶ ἔστι τὸ ζῷον ἐκηβόλον. καὶ ἐστὶ τοῦμπροσθεν μὲν ὅταν ἀπολύη τὰ κέντρα, ἀνακλά τὴν οὐράν. ἐὰν δὲ ἐστὶ τούπισσα κατὰ τοὺς Σάκας, ὁ δὲ ἀποτάδην αὐτὴν ἐξαρτᾷ. ὅτου δ' ἀν τὸ βληθέν τύχῃ, ἀποκτείνει. ἐλέφαντα, δὲ οὐκ ἀναιρεῖ μόνον. τὰ δὲ ἀκοντιζόμενα κέντρα ποδιαῖα τὸ μῆκός ἔστι, σχοίνου δὲ τὸ πάχος. λέγει δὲ ἄρα Κτησίας καὶ φησιν ὁμολογεῖν αὐτῷ τοὺς Ἰνδούς, ἐν ταῖς χώραις τῶν ἀπολυομένων ἐκείνων κέντρων ὑπαναφύεσθαι ἄλλα, ὡς εἶναι τοῦ κακοῦ τοῦδε ἐπιγονήν. φιληδεῖ δέ, ὡς ὁ αὐτὸς λέγει, μάλιστα ἀνθρώπους ἐσθίων, καὶ ἀναιρεῖ γε ² ἀνθρώπους πολλούς, καὶ οὐ καθ' ἕνα ἐλλοχᾶ, δύο ³ δ' ἀν ἐπίθοιτο καὶ τρισί, καὶ κρατεῖ τῶν τοσούτων μόνος. καταγωνίζεται δὲ καὶ τῶν ζώων τὰ λοιπά, λέοντα δὲ οὐκ ἄν καθέλοι ποτέ. ὅτι δὲ κρεῶν ἀνθρωπείων ἐμπιπλάμενον τόδε τὸ ζῷον ὑπερήδεται, κατηγορεῖ καὶ τὸ ὄνομα· νοεῖ ⁴ γάρ τῇ Ἐλλήνων φωνῇ ⁵ ἀνθρωποφάγον αὐτὸν εἶναι. ἐκ δὲ τοῦ ἔργου καὶ κέκληται. πέφυκε δὲ κατὰ τὴν ἔλαφον ὥκιστος. τὰ βρέφη δὲ τῶνδε τῶν ζώων Ἰνδοὶ θηρῶσιν ἀκέντρους τὰς οὐρὰς ἔχοντα, καὶ λίθῳ γε ⁶ διαθλῶσιν αὐτάς, ἵνα ἀδυνατῶσι τὰ κέντρα ἀναφύειν. φωνὴν δὲ σάλπιγγος ὡς ὅτι ἐγγυτάτω προΐεται. λέγει δὲ καὶ ἔωρακέναι ⁷ τόδε τὸ ζῷον ἐν Πέρσαις Κτησίας ἐξ Ἰνδῶν κομισθὲν δῶρον τῷ Περσῶν βασιλεῖ, εἰ δή τῷ ἵκανὸς τεκμηριώσαι ὑπὲρ τῶν

¹ αὐτό. ² δέ.

⁴ Reiske: νοεῖται.

⁶ γε ἐπι.

³ καὶ δύο.

⁵ φωνῇ ἡ Ἰνδῶν.

⁷ ἔωρακέναι.

it, and death is immediate. If one pursues the beast it lets fly its stings, like arrows, sideways, and it can shoot a great distance; and when it discharges its stings straight ahead it bends its tail back; if however it shoots in a backward direction, as the Sacae^a do, then it stretches its tail to its full extent. Any creature that the missile hits it kills; the elephant alone it does not kill. These stings which it shoots are a foot long and the thickness of a bulrush. Now Ctesias asserts (and he says that the Indians confirm his words) that in the places where those stings have been let fly others spring up, so that this evil produces a crop. And according to the same writer the Mantichore for choice devours human beings; indeed it will slaughter a great number; and it lies in wait not for a single man but would set upon two or even three men, and alone overcomes even that number. All other animals it defeats: the lion alone it can never bring down. That this creature takes special delight in gorging human flesh its very name testifies, for in the Greek language it means *man-eater*, and its name is derived from its activities. Like the stag it is extremely swift.

Now the Indians hunt the young of these animals while they are still without stings in their tails, which they then crush with a stone to prevent them from growing stings. The sound of their voice is as near as possible that of a trumpet.

Ctesias declares that he has actually seen this animal in Persia (it had been brought from India as a present to the Persian King)—if Ctesias is to be

^a Iranian nomads inhabiting the country SE of the Sea of Aral between the rivers Jaxartes and Oxus. They contributed a contingent to the Persian army.

τοιούτων Κτησίας. ἀκούσας γε μὴν τὰ ἴδιά τις τοῦδε τοῦ ζώου εἴτα μέντοι τῷ συγγραφεῖ τῷ Κνιδίῳ προσεχέτω.

22. Σκολόπενδρα θαλαττία διαρρήγνυται, ὡς φασιν, ἀνθρώπου διαπτύσσαντος αὐτῆς.¹

23. Καρπὸν δὲ ἵτεας εἴ τις θλιβέντα δοίη πιεῖν τοῖς ἀλόγοις, λυπεῖται ἐκεῖνα οὐδὲ ἔν, μᾶλλον δὲ καὶ τρέφεται· πιὼν δὲ ἀνθρωπος τὴν σπορὰν τὴν παιδοποιόν τε καὶ ἔγκαρπον ἀπώλεσε. καὶ μοι δοκεῖ "Ομῆρος καὶ τὰ τῆς φύσεως ἀπόρρητα ἀνιχνεύσας εἴτα μέντοι 'καὶ ἵτεαι ὠλεσίκαρποι' ἐν τοῖς ἑαυτοῦ μέτροις εἰπένι τοῦτο αἰνιττόμενος. κωνείου δὲ ἀνθρωπος πιὼν κατὰ τὴν τοῦ αἵματος πῆξίν τε καὶ φῦξιν ἀποθηήσκει, ὃς δὲ κωνείου ἐμπίπλαται καὶ ὑγιαίνει.

24. Οἱ Ἰνδοὶ τέλειον μὲν ἐλέφαντα συλλαβεῖν ῥᾳδίως ἀδυνατοῦσιν,² ἐσ δὲ τὰ ἔλη φοιτῶντες τὰ γειτνιῶντα τῷ ποταμῷ εἴτα μέντοι λαμβάνουσιν αὐτῶν τὰ βρέφη. ἀσπάζεται γὰρ ὁ ἐλέφας τὰ ἔνδροσα χωρία καὶ μαλακά, καὶ φιλεῖ τὸ ὑδωρ, καὶ ἐν τοῖσδε τοῖς ἥθεσι διαιτᾶσθαι ἐθέλει, καὶ ὡς ἀν εἴποις ἐλειός ἔστι. λαβόντες οὖν ἀπαλὰ καὶ εὐπειθῇ τρέφουσι κολακείᾳ τε τῇ κατὰ γαστέρα καὶ θεραπείᾳ τῇ περὶ τὸ σῶμα καὶ φωνῇ θωπευτικῇ (συνιᾶσι γάρ ἐλέφαντες καὶ γλώττης ἀνθρωπίνης τῆς ἐπιχωρίου), καὶ συνελόντι εἰπένι ὡς παιδας αὐτοὺς ἐκτρέφουσι, καὶ κομιδὴν προσά-

¹ προσπτύσαντος αὐτῆς H.

regarded as a sufficient authority on such matters. At any rate after hearing of the peculiarities of this animal, one must pay heed to the historian of Cnidus.

22. The Sea-scolopendra bursts, they say, when a man spits in its face. The power of human spittle

23. If one crushes the fruit of a Willow-tree and gives it to animals to drink, they suffer no injury at all, rather they thrive on it. But if a man drinks it, his semen loses its procreative strength. And I fancy that Homer had explored the secrets of nature when he wrote in his verses [*Od. 10. 510*] 'and willows that lose their fruit,' and that he was making a cryptic allusion to this. And if a man drink Hemlock, he dies from the congealing and chilling of his blood, whereas a hog can gorge itself with Hemlock and remain in good health. The Hemlock

24. The Indians have difficulty in capturing a full-grown Elephant. So they resort to the swamps by a river and then capture the young ones. For the Elephant delights in moist places where the ground is soft, and loves the water, and prefers to pass his time in these haunts: he is, so to say, a creature of the swamps. So having caught them while tender and docile, they look after them, pandering to their appetites, grooming their bodies, and using soothing words—for the Elephants understand the speech of the natives—and, in a word, they foster them like children and bestow care upon them, instructing The taming of Elephants

² ἀδυνατοῦσιν, οὔτε γὰρ τοσαῦτα δράσονται οὔτε τοσοῖδε παρέσονται.

γονούν αὐτοῖς καὶ παιδεύματα ποικίλα. οἱ δὲ πείθονται.

25. Ὄταν ἀλογτὸς ἥ, καὶ στρέφωνται περὶ τὸν δῖνον οἱ βόες, καὶ πεπληρωμένη τῶν δραγμάτων ἥ ἄλλως ἥ, ὑπὲρ τοῦ τοὺς βοῦς μὴ ἀπογεύσασθαι τῶν σταχύων βολίτῳ τὰς ρίνας ἐπιχρίσουσιν αὐτῶν, σόφισμα ἐπινοήσαντες τοῦτο καὶ μάλα γε ἐπιτήδειον. τοῦτο γὰρ τὸ ζῷον μυσαττόμενον τὴν προειρημένην χρῖσιν οὐκ ἄν τινος ἀπογεύσαιτο, οὐδὲ εἰ τῷ βαρυτάτῳ λιμῷ πιέζοιτο.

26. Τοὺς λαγῶς καὶ τὰς ἀλώπεκας θηρῶσιν οἱ Ἰνδοὶ τὸν τρόπον τοῦτον. κυνῶν ἐστὶ τὴν ἄγραν οὐ δέονται, ἀλλὰ νεοτοὺς συλλαβόντες ἀετῶν καὶ κοράκων καὶ ἵκτίνων προσέτι τρέφουσι καὶ ἐπιπαιδεύουσι τὴν θήραν. καὶ ἔστι τὸ μάθημα, πράω λαγῷ καὶ ἀλώπεκι τιθασῷ κρέας προσαρτώσι, καὶ μεθιάσι θεῖν, καὶ τοὺς ὄρνιθας αὐτοῖς κατὰ πόδας ἐπιπέμψαντες τὸ κρέας ἀφελέσθαι συγχωροῦσιν. οἱ δὲ ἀνὰ κράτος διώκουσι, καὶ ἐλόντες ἥ τὸν ἥ τὴν ἔχουσιν ὑπὲρ τοῦ καταλαβεῖν ἀθλον τὸ κρέας. καὶ τοῦτο μὲν αὐτοῖς δέλεάρ ἔστι καὶ μάλα ἐφολκόν. οὐκοῦν ὅταν ἀκριβώσωσι τὴν σοφίαν τὴν θηρατικήν, ἐπὶ τοὺς ὄρεόν τοις λαγῶς μεθιάσιν αὐτοὺς καὶ ἐπὶ τὰς ἀλώπεκας τὰς ἄγριας. οἱ δὲ ἐλπίδι τοῦ δείπνου τοῦ συνήθους, ὅταν τι τούτων φανῇ, μεταθέουσι, καὶ αἰροῦσιν ὥκιστα, καὶ τοῖς δεσπόταις ἀποφέρουσιν, ὡς λέγει Κτησίας. καὶ ὅτι ὑπὲρ τοῦ τέως προσηργημένου κρέως αὐτοῖς τὰ σπλάγχνα τῶν ἔρημένων δεῦπνον¹ ἔστιν, ἐκεῖθεν καὶ τοῦτο ἴσμεν.

them in various ways. And the baby Elephants learn to obey.

25. In the threshing season when the oxen move round the threshing-floor and the space is filled with sheaves, in order to prevent the oxen from eating the ears, the men smear their nostrils with dung—a device which they have hit upon and which serves them well. For this animal is so disgusted at the aforesaid smearing that it would not touch any food, even though it were assailed with the fiercest hunger.

26. This is the way in which the Indians hunt Hares and Foxes: they have no need of hounds for the chase, but they catch the young of Eagles, Ravens, and Kites also, rear them, and teach them how to hunt. This is their method of instruction: to a tame Hare or to a domesticated Fox they attach a piece of meat, and then let them run; and having sent the birds in pursuit, they allow them to pick off the meat. The birds give chase at full speed, and if they catch the Hare or the Fox, they have the meat as a reward for the capture: it is for them a highly attractive bait. When therefore they have perfected the birds' skill at hunting, the Indians let them loose after mountain Hares and wild Foxes. And the birds, in expectation of their accustomed feed, whenever one of these animals appears, fly after it, seize it in a trice, and bring it back to their masters, as Ctesias tells us. And from the same source we learn also that in place of the meat which has hitherto been attached, the entrails of the animals they have caught provide a meal.

¹ τὸ δεῦπνον.

27. Τὸν γρῦπα ἀκούω τὸ ζῷον τὸ Ἰνδικὸν τετράπονν εἶναι κατὰ τοὺς λέοντας, καὶ ἔχειν ὅνυχας καρτεροὺς ὡς ὅτι μάλιστα, καὶ τούτους μέντοι τοῖς τῶν λεόντων παραπλησίους· κατάπτερον δὲ εἶναι, καὶ τῶν μὲν νωτιαίων¹ πτερῶν τὴν χρόαν μέλαναν ἄδουσι, τὰ δὲ πρόσθια ἐρυθρά φασι, τὰς γε μὴν πτέρυγας αὐτὰς οὐκέτι τουαύτας, ἀλλὰ λευκάς. τὴν δέρην δὲ αὐτῶν κνανοῦς διηνθίσθαι τοὺς πτεροῦς Κτησίας ἵστορεῖ, στόμα δὲ ἔχειν ἀετῶδες καὶ τὴν κεφαλὴν ὅποιαν οἱ χειρουργοῦντες γράφουσι τε καὶ πλάττουσι. φλογώδεις δὲ τοὺς ὄφθαλμούς φησιν αὐτοῦ. νεοττιάς δὲ ἐπὶ τῶν ὄρῶν ποιεῖται, καὶ τέλειον μὲν λαβεῖν ἀδύνατόν εστι, νεοττοὺς δὲ αἰροῦσι. καὶ Βάκτριοι μὲν γειτνιῶντες Ἰνδοῖς λέγουσιν αὐτοὺς φύλακας εἶναι τοῦ χρυσοῦ <τοῦ²> αὐτόθι, καὶ ὄρύττεων τε αὐτὸν φασιν αὐτοὺς καὶ ἐκ τούτου τὰς καλιὰς ὑποπλέκειν, τὸ δὲ ἀπορρέον Ἰνδοὺς λαμβάνειν. Ἰνδοὶ δὲ οὐ φασιν αὐτοὺς φρουροὺς εἶναι τοῦ προειρημένου· μηδὲ γάρ δεῖσθαι χρυσούς γρῦπας (καὶ ταῦτα εἰ λέγουσι, πιστὰ ἔμοιγε δοκοῦσι λέγειν). ἀλλὰ αὐτοὺς μὲν ἐπὶ τὴν τοῦ χρυσού ἄθροισιν ἀφικνεῖσθαι, τοὺς δὲ ὑπέρ τε τῶν σφετέρων βρεφῶν δεδιέναι καὶ τοῖς ἐπιοῦσι μάχεσθαι. καὶ διαγνοίζεσθαι μὲν πρὸς τὰ ἄλλα ζῷα καὶ κρατεῦν ῥάστα, λέοντι δὲ μηλ ἀνθίστασθαι μηδὲ ἐλέφαντι. δεδόύτες δὲ ἄρα τὴν τῶνδε τῶν θηρίων ἀλκὴν οἱ ἐπιχώριοι, μεθ' ἡμέραν ἐπὶ τὸν χρυσὸν οὐ στέλλονται, νύκτωρ δὲ ἔρχονται· ἐοίκασι γάρ τηνικάδε τοῦ καιροῦ λανθάνειν μᾶλλον. ὁ δὲ χῶρος οὗτος, ἔνθα

¹ εἶναι . . . νωτιαίων] τὰ νάτα εἶναι καὶ τούτων τῶν.

² <τοῦ> add. Reiske.

27. I have heard that the Indian animal the Gryphon is a quadruped like a lion; that it has claws of enormous strength and that they resemble those of a lion. Men commonly report that it is winged and that the feathers along its back are black, and those on its front are red, while the actual wings are neither but are white. And Ctesias records that its neck is variegated with feathers of a dark blue; that it has a beak like an eagle's, and a head too, just as artists portray it in pictures and sculpture. Its eyes, he says, are like fire. It builds its lair among the mountains, and although it is not possible to capture the full-grown animal, they do take the young ones. And the people of Bactria, who are neighbours of the Indians, say that the Gryphons guard the gold in those parts; that they dig it up and build their nests with it, and that the Indians carry off any that falls from them. The Indians however deny that they guard the aforesaid gold, for the Gryphons have no need of it (and if that is what they say, then I at any rate think that they speak the truth), but that they themselves come to collect the gold, while the Gryphons fearing for their young ones fight with the invaders. They engage too with other beasts and overcome them without difficulty, but they will not face the lion or the elephant. Accordingly the natives, dreading the strength of these animals, do not set out in quest of the gold by day, but arrive by night, for at that season they are less likely to be detected. Now the region where the Gryphons live

οἵ τε γρῦπες διαιτῶνται καὶ τὰ χρυσεῖά¹ ἔστιν, ἔρημος πέφυκε δεινῶς. ἀφικνοῦνται δὲ οἱ τῆς ὑλῆς τῆς προειρημένης θηρατὰι κατὰ χιλίους τε καὶ δὶς τοσούτους ὀπλισμένοι, καὶ ἄμας κομίζουσι σάκκους τε, καὶ ὄρυττουσιν ἀσέληνον ἐπιτηροῦντες νύκτα. ἐὰν μὲν οὖν λάθωσι τοὺς γρῦπας, ὄντηνται διπλῆν τὴν ὄνησον· καὶ γάρ σώζονται καὶ μέντοι καὶ οὐκαδὲ τὸν φόρτον κομίζουσι, καὶ ἐκκαθήραντες² οἱ μαθόντες χρυσοχοεῖν³ σοφίᾳ τινὶ σφετέρᾳ πάμπολυν πλοῦτον ὑπὲρ τῶν κινδύνων ἔχουσι τῶν προειρημένων. ἐὰν δὲ κατάφωροι γένωνται, ἀπολάλιασιν. ἐπανέρχονται δὲ ἐς τὰ οἰκεῖα ὡς πυνθάνομαι δι' ἔτους τρίτου καὶ τετάρτου.

28. Χελώνης θαλαττίας ἀποτμηθεῖσα ἡ κεφαλὴ⁴ βλέπει καὶ καταμύει τὴν χειρὰ προσάγοντος· ηδὴ δ' ἀν καὶ δάκοι, εἰ περαιτέρω προσαγάγοις τὴν χειρὰ. καὶ ἐπὶ μακρὸν ἐκλάμποντας ἔχει τοὺς ὄφθαλμούς· αἱ γάρ τοι κόραι λευκόταταί τε καὶ περιφανέσταταί εἰσι, καὶ ἐξαιρεθεῖσαι χρυσίω καὶ ὄρμοις ἐντίθενται. ἔνθεν τοι καὶ δοκοῦσι ταῖς γυναιξὶ θαυμασταῖ. γίνονται δὲ ὡς πυνθάνομαι αἱ χελῶναι αἰδεῖ ἐν τῇ θαλάττῃ, ἣν ἄδουσιν Ἐρυθράν.

29. Ὁ ἀλεκτρυὼν τῆς σελήνης ἀνισχούσης ἐνθουσιᾶ φασὶ καὶ σκιρτᾶ. ἥλιος δὲ ἀνίσχων οὐκ ἀν ποτε αὐτὸν διαλάθοι, ὡδικώτατος δὲ ἔαντοῦ⁵ ἔστι τηνικάδε. πυνθάνομαι δὲ ὅτι ἄρα καὶ τῇ

¹ Reiske: τὰ χωρία τὰ χρυσεῖα.

² ἐκκαθάραντες.

³ Ges: χρυσωρυχέῖν.

⁴ κεφαλὴ οὐποτε θηῆσκει ἀλλά.

and where the gold is mined is a dreary wilderness. And the seekers after the aforesaid substance arrive, a thousand or two strong, armed and bringing spades and sacks; and watching for a moonless night they begin to dig. Now if they contrive to elude the Gryphons they reap a double advantage, for they not only escape with their lives but they also take home their freight, and when those who have acquired a special skill in the smelting of gold have refined it, they possess immense wealth to requite them for the dangers described above. If however they are caught in the act, they are lost. And they return home, I am told, after an interval of three or four years.

28. The head of a Turtle, after it has been cut off, The Turtle
and its eyes sees and closes its eyes if one brings one's hand near; and it would still bite if you brought your hand too near. It has eyes that flash a long way off, for the pupils are the purest white and very conspicuous, and when removed are set in gold and necklaces.^a For that reason they are greatly admired by women. These Turtles, I learn, are natives of what is commonly called the 'Red Sea.'

29. The Cock, they say, at moonrise becomes The Cock
and its
crowing possessed and jumps about. Never would a sunrise pass unnoticed by him, but at that hour he excels himself in crowing. And I learn that the Cock is the

^a χελωνία, tortoise-stone; an unknown gem. Cp. Plin. *HN* 37. 10.

⁵ ὡδικώτερος δὲ ἔαντοῦ μᾶλλον.

Λητοῖ φίλον ἔστιν ὁ ἀλεκτρυών¹ τὸ δρῦεον. τὸ δὲ αἴτιον, παρέστη φασὶν αὐτῇ τὴν διπλῆν τε καὶ μακαρίαν ὡδῆνα ὡδινούσῃ. ταῦτά τοι καὶ νῦν ταῖς τικτούσαις ἀλεκτρυών πάρεστι, καὶ δοκεῖ πως εὐώδινας ἀποφαίνειν. τῆς δὲ δρυιθος ἀπολωλίας, ἐπωάζει αὐτός, καὶ ἐκλέπει τὰ ἔξ οὐτοῦ νεόττια σωπῶν· οὐ γάρ ἄδει τότε θαυμαστῇ τινι καὶ ἀπορρήτῳ αἴτιᾳ, ναὶ μὰ τόν· δοκεῖ γάρ μοι συγγινώσκειν ἔαυτῷ θηλείας ἔργα καὶ οὐκ ἄρρενος δρῶντι τηνικάδε. μάχῃ² *<δέ>*³ ἀλεκτρυών καὶ τῇ πρὸς ἄλλον ἡττηθείσις ἀγωνίᾳ οὐκ ἀνάστει⁴. τὸ γάρ τοι φρόνημα αὐτῷ κατέσταλται,⁵ καὶ καταδύεται γε ὑπὸ τῆς αἰδοῦς. κρατήσας δὲ γαῦρός ἔστι, καὶ ὑψαυχενεῖ, καὶ κυδρουμένω ἔοικε. θαυμάσαι δὲ τοῦ ζώου ὑπεράξιον καὶ ἐκεῖνο δήπον· θύραν γάρ ὑπῶν καὶ τὴν ἄγαν ὑψηλήν, ὃ δὲ ἐπικύπτει, ἀλαζονέστατα δρῶν ἐκεῖνος τοῦτο· φειδοῦ γάρ τοῦ λόφου πράττειν ἔοικε τὸ εἰρημένον.

30. Οἱ κολοιοὶ δεινῶς φιλοῦσι τὸ δύσφυλον. τοῦτό τοι καὶ διαφθείρει αὐτοὺς πολλάκις, καὶ τό γε δρώμενον τοιοῦτόν ἔστιν. ὅτῳ μέλει θηράσαι κολοιούς, τοιαῦτα παλαμᾶται. ἔνθα οἰδεν αὐτῶν νομᾶς καὶ τροφᾶς καὶ ἀθροιζομένους δρᾶ κατ' ἀγέλας, ἐνταῦθα λεκανίδας ἐλαίου μεστὰς διατίθησιν. οὐκοῦν διειδὲς μὲν τὸ ἔλαιον, περιέργον δὲ τὸ δρύιθιον, καὶ ἀφικεῖται καὶ ἐπὶ τὸ χεῖλος τοῦ σκεύους κάθηται, καὶ κύπτει κάτω καὶ δρᾶ τὴν ἔαυτοῦ σκιάν, καὶ οἴεται κολοιὸν βλέπειν ἄλλον, καὶ κατελθεῖν πρὸς αὐτὸν σπεύδει. κάτειστι τε

¹ ὁ ἀλεκτρυών *del. Cobet.*

² ἐν μάχῃ.

favourite bird of Leto. The reason is, they say, that he was at her side when she was so happily brought to bed of twins. That is why to this very day a Cock is at hand when women are in travail, and is believed somehow to promote an easy delivery.

If the Hen dies the Cock himself sits on the eggs and hatches his own eggs in silence, for then for some strange and inexplicable reason, I must say, he does not crow. I fancy that he is conscious that he is then doing the work of a female and not of a male.

A Cock that has been defeated in battle and in a struggle with another will not crow, for his spirit is depressed and he hides himself in shame. On the other hand if he is victorious, he is proud and holds his head high and appears exultant. Here too is a most astonishing trait, I think. As he passes beneath a doorway, no matter how high, the Cock lowers his head—a most pretentious action, done apparently to protect his comb.

30. Jackdaws are devoted to their own species; *The Jackdaw* and this it is that often causes their destruction. And it happens in this way. The man who intends to hunt Jackdaws adopts the following plan. In the *how caught* place where he knows that they feed and where he sees them gathering in flocks he arranges basins full of oil. Now the oil is transparent and the bird is inquisitive, and it comes and perches on the rim of the vessel, bends down, and sees its own reflexion, and supposing it to be another Jackdaw, makes haste to go down to it. So it descends, flaps its wings, and

³ *<δέ>* *add. Reiske.*

⁵ κατέσταλται καὶ μεμείωται.

⁴ ἀστεῖ.

οὖν καὶ πτερύσσεται¹ καὶ περιβάλλει τὸ ἔλαιον αὐτῷ,² καὶ ἀναπτερυγίσαι³ ἥκιστός ἐστι, καὶ χωρὶς δικτύων καὶ πάγης καὶ ἄρπεδόνων τὸ ζῷον μένει ὡς ἂν εἴποις πεπεδημένον.

31. Ὁ ἐλέφας, οἱ μὲν αὐτοῦ προκύπτειν χαυλιόδοντάς φασιν, οἱ δὲ κέρατα. ἔχει δὲ καὶ καθ' ἔκαστον πόδα δακτύλους πέντε, ὑποφαίνοντας μὲν τὰς ἐκφύσεις, οὐ μὴν διεστώτας. ταῦτά τοι καὶ νηκτικός ἐστιν ἥκιστα. οκέλη δὲ τὰ κατόπιν τῶν προσθίων⁴ βραχύτερά ἐστι· μαζοὶ δὲ αὐτῷ πρὸς τὰς μασχάλαις εἰσὶ· μυκτῆρα δὲ κέκτηται χειρὸς παγχρηστότερον καὶ γλῶτταν βραχεῖαν· χολὴν δὲ αὐτὸν ἔχειν οὐ κατὰ τὸ ἥπαρ ἀλλὰ πρὸς τῷ ἐντέρῳ⁵ φασί. κύειν δὲ πινθάνομαι δύο ἑταῖρον τὸν ἐλέφαντα. οἱ δὲ οὐ τοσοῦτον χρόνον, ἀλλὰ ὀκτωκαΐδεκα μηνῶν ὅμολογοῦσιν. ἀποτίκτει δὲ ἵσηλικα τὸ μέγεθος μόσχῳ ἐνιαυσίω, σπῆ δὲ τῆς θηλῆς τῷ στόματι. ἐνθουσιῶν δὲ ἐστὶν μίξιν οἰστρῷ τε φλεγόμενος ἐμπίπτει τοίχῳ καὶ ἀνατρέπει, καὶ φούνικας κλίνει, τὸ μέτωπον προσαράττων κατὰ τοὺς κριούς. πίνει δὲ ὑδωρ οὐ διειδὲς οὐδὲ καθαρόν, ἀλλ' ὅταν ὑποθολώσῃ τε καὶ ὑποταράξῃ, καθεύδει γε μὴν ὄρθοστάδην· κατακλινῆναι γάρ καὶ ἐξαστῆναι ἐργάδες αὐτῷ. ἀκμὴ δὲ ἐλέφαντι ἐξήκοντα ἔτη,⁶ διατείνει δὲ τὸν βίον καὶ ἐστὶ διπλῆν ἔκαποντάδα. κρυμῷ δὲ ὄμιλεν ἥκιστός ἐστι.⁷

¹ *Jac* : περιπτύσσεται.

² *Ges* : αὐτό.

³ καὶ ἀναπτερυγίσαι] ὃν γλισχρὸν καὶ συνδεῖται· τὸ δὲ αὔτιον ἀναπτερυγίσαι.

⁴ *Ges* : τὰ πρόσθια τῶν κατόπιν.

scatters the oil all over itself. Being quite unable to fly up again the bird remains, so to speak, fettered, though neither net nor trap nor snare is there.

31. The Elephant has what some call protruding ^{The} tusks, what others call horns. On each foot he has ^{Elephant,} its anatomy five toes; their growth is just visible although they and habits are not separate; and that is why he is ill-adapted for swimming. His hind legs are shorter than his forelegs; his paps are close to his armpits: he has a proboscis which is far more serviceable than a hand, and his tongue is short; his gall-bladder is said to be not near the liver but close to the intestines. I am informed that the duration of the Elephant's pregnancy is two years, although others maintain that it is not so long, but only eighteen months. It bears a young one as big as a one-year-old calf, which pulls at the dug with its mouth. When it is possessed with a desire to copulate and is burning with passion, it will dash at a wall and overturn it, will bend palm-trees by butting its forehead against them, as rams do. It drinks water not when clear and pure but when it has dirtied and stirred it up a little. But it sleeps standing upright, for it finds the act of lying down and of rising troublesome. The Elephant reaches its prime at the age of sixty, though its life extends to two hundred years. But it cannot endure cold.

⁵ *Camper* : στέρνω.

⁶ ἐλέφαντος ἐξήκοντα ἔτη γεγονέναι.

⁷ The sentence κρυμῷ . . . ἐστι appears in the MSS between ἔτη and διατείνει; transposed by H (*Hermes* 11. 233).

32. Προβατεῖαι δὲ Ἰνδῶν ὅποῖαι μαθεῖν ἔξιον. τὰς αἶγας καὶ τὰς οἰς ὄνων τῶν μεγίστων μείζονας ἀκούω καὶ ἀποκύνεω τέτταρα ἐκάστην· μείω γε μὴν τῶν τριῶν οὐτ' αἰξ Ἰνδικὴ οὐτ' ἀν οἰς ποτε τέκοι. καὶ τοῖς μὲν προβάτοις αἱ οὐραὶ πρὸς τὸν πόδα τέτανται, αἱ δὲ αἶγες μηκίστας ἔχουσιν, ὥστ' ἐπιμαύεν γῆς ὀλίγουν. τῶν μὲν οὖν οἰῶν τῶν τίκτειν ἀγαθῶν ἀποκόπτουσι τὰς οὐρὰς οἱ νομεῖς, ἵνα ἀναβαίνωνται, ἐκ δὲ τῆς πιμελῆς τῆς τούτων καὶ ἔλαιον ἀποθλίβουσι· τῶν δὲ ἀρρένων διατέμουσι τὰς οὐράς, καὶ ἔξαιρουσι τὸ στέαρ καὶ ἐπιρράπτουσι, καὶ ἐνοῦται πάλιν ἡ τομή, καὶ ἀφανίζεται τὰ ἔχη αὐτῆς.

33. Ἀλέξανδρος ὁ Μύνδιος τὸν χαμαιλέοντα λυπεῖν τοὺς ὄφεις καὶ ἀστιά περιβάλλειν τὸν τρόπον τοῦτον φησι. κάρφος πλατύ καὶ στερεὸν ἐνδακῶν ἑαυτὸν ἐπιστρέφει, καὶ ἀντιπρόσωπος [όμόσε] ¹ χωρεῖ τῷ πολεμίῳ. ὁ δὲ αὐτοῦ λαβέσθαι ἀδυνατεῖ, τοῦ κάρφους τὸ πλάτος οὐκ ἔχων περιχανεῖν. οὐκοῦν ἀδειπνος τό γε ἐπ' ἐκείνῳ μένει ὁ ὄφης· δάκνων γάρ τοι τὰ λοιπὰ τῶν μελῶν αὐτοῦ οὐδὲν ἀνύτει. στερεὰν γάρ τὴν φοράνην ἔχει, καὶ ἐπαύει τῶν ἐκείνου ὅδοντων ὁ χαμαιλέων οὐδὲ ἔν.

34. Ο αὐχὴν δὲ τοῦ λέοντος ἔξι ὀστέου ² συνέστηκεν, οὐ μὴν ἐκ σφονδύλων πολλῶν. εἰ δέ τις τὰ ὀστᾶ τοῦ λέοντος διακόπτοι, πῦρ αὐτῶν ἔξαλλεται. μυελοὺς δὲ οὐκ ἔχει· οὐδὲ γάρ ἔστι κοιλα αὐλῶν δίκην. μιξεως δὲ αὐτὸν οὐδεμίᾳ ἔτους

¹ ὄμόσε del, H (1876).

32. It is worth while learning the nature of the Goats and Sheep flocks that belong to the Indians. I have heard that of India their Goats and their Sheep are larger than the largest asses, and that each one gives birth to quadruplets; anyhow no Goat or Sheep in India would ever give birth to less than three at a time. The Sheep have tails reaching down to their feet, while the Goats have tails of such length as all but touch the ground. The shepherds cut off the tails of the ewes which are good for breeding so that the rams may mount them, and they press oil out of the fat contained in them. In the rams' tails also they make an incision and extract the fat and sew them up again. And the cut joins up once more and all traces of it disappear.

33. Alexander of Myndus declares that the Chameleon annoys snakes and makes them go hungry and snakes in this way. Taking in its teeth a piece of wood, broad and solid, it turns about and goes to face its enemy. But the Snake is unable to seize it as its jaws cannot compass the width of the wood; and so the Snake goes without a meal as far as the Chameleon is concerned, for although it may bite the rest of its body it gains nothing, since the Chameleon has a solid hide and cares not at all for the fangs of the Snake.

34. The neck of a Lion consists of a single bone ^{The Lion} and not of a number of vertebrae. And if a man cuts through the bones of a Lion fire leaps forth. But they are devoid of marrow, nor are they hollow like tubes. There is no season of the year in which it

² Jac: ὀστέων.

ἀναστέλλει ὥρα. κύει δὲ ἄρα¹ μηνῶν δύο. τίκτει δὲ² πεντάκις, καὶ τῇ μὲν ὡδὶν τῇ πρώτῃ πέντε, τῇ δὲ δευτέρᾳ τέτταρα, τρία τε *⟨τῇ⟩* ἐπὶ ταύτῃ, καὶ δύο *⟨τῇ⟩*³ ἐπ’ ἐκείνῃ, καὶ ἐν ἐπὶ πάσαις. οἱ δὲ σκύμνοι ἀρτυγενεῖς μικροί τέ εἰσι καὶ τυφλοί κατὰ τὰ σκυλάκια. βαδίσεως δὲ ὑπάρχονται, ὅταν δύο μῆνας ἀπὸ γενέας διαβιῶσιν.⁴ ὁ λόγος δέ, ὅστις λέγει διαξαίνειν αὐτοὺς τὰς μήτρας, μῦθός ἐστι. λιμώττων μὲν οὖν λέων ἐντυχεῖν χαλεπός ἐστι, κορεοθεὶς δὲ πραότατος· φασὶ δὲ καὶ φιλοπατήσην εἶναι τηνικάδε αὐτόν. φύγοι⁵ δὲ οὐκ ἄν ποτε τὰ νῦντα τρέψας λέων, ἥσυχη δὲ ἐπὶ πόδα ἀναχωρεῖ βλέπων ἀντίος.⁶ τοῦ γήρως δὲ ὑπαρχομένου ἐπὶ τὰ αὐλια ἔρχεται καὶ ἐπὶ τὰς καλύβας καὶ ἐπὶ τὰς οἰκήσεις τὰς τῶν νομέων τὰς ὑπάντρους, καὶ εἰκότως· ταῦς γὰρ ὄρεοις ἔτι θύραις ἐπιθαρρεῖν ἀδύνατός ἐστι. πῦρ δὲ ὄρρωδει. ὅστις μὲν οὖν ἐστιν αὐτῶν γυρότερος καὶ συνεστραμμένος καὶ τὴν χαίτην λαύστερος, ἀθυμότερος τε καὶ ἀτολμότερος δοκεῖ μᾶλλον. ὁ δὲ μήκους⁷ εὖ ἥκων καὶ εὐθυτενής τὴν τρίχα ἀνδρειότερος πεπίστευται καὶ θυμοειδέστερος. ἀδηφάγος δὲ ὁν καὶ ὅλα φασὶ μέλη βρύκων ἄν καταπίοι. τούτων οὖν πεπληρωμένος καὶ τριῶν ἡμερῶν οὐκ ἐσθίει πολλάκις, ἔστ’ ὁν ὑπαναλωθῆ τὰ πρώτα οἱ καὶ πεφθῆ. πίνει δὲ δλίγα.

35. Ὁ βοῦς ὁ πράος τοῦ πλήγτοντος καὶ κολάζοντος οὐκ ἄν ποτε λήθην λάβοι, ἀλλ’ ἀπομνησθεὶς⁸

¹ *Jac.* : ἀνά. ² δὲ *καλ.*

³ *⟨τῇ⟩* . . . *⟨τῇ⟩* *add. H.*

⁴ διαβιώσῃ τὰ τοῦ λέοντος βρέφη.

abstains from coupling, and the Lioness is pregnant for two months. Five times does she give birth, at the first birth to five cubs, at the second to four, after that to three, after that to two, and finally to one. The cubs when new-born are small and, like puppies, blind,^a and they begin to walk when they have completed two months from birth. But the account which says that they scratch through the womb is a fable. To encounter a Lion when famished is dangerous, but when he has eaten his fill he is extremely gentle; they even say that at that time he is playful. A Lion will never turn his back and flee, but withdraws, looking you straight in the face, and by degrees. But when he begins to age he visits folds and huts and spots where shepherds lodge in caves; which is to be expected, because he no longer has the spirit for hunting on the mountains. He has a horror of fire. Any Lion that inclines to roundness and a compact figure, and that has too shaggy a mane, appears to be lacking in spirit and daring; whereas the beast that attains a good length and has a straight mane is regarded as bolder and fiercer. Possessing a ravenous appetite he will, they say, devour and swallow whole limbs. So when he has taken his fill of them he will often not eat for the space of three days until his former meal has been gradually absorbed and digested. He drinks but little.

35. A domesticated Ox will never forget the man ^{The Ox and its memory} who strikes and chastises him, but he remembers and

^a See 5. 39.

⁵ καὶ φύγοι.

⁷ εἰς μήκος.

⁶ ἀντίος καὶ ἐπιβραχύ.

⁸ ὑπομνησθεῖς.

τιμωρεῖται καὶ διαστήματος ἐγγενομένου. ὃν μὲν γάρ ὑπὸ ζεύγλην καὶ τρόπον τιὰ καθειρυγμένος, ἔοικε δεσμώτη καὶ ἡσυχάζει. ὅταν δὲ ἀφεθῇ, πολλάκις *μεν*¹ τῷ σκέλει παίσας συνέτριψε μέλος² τι τοῦ βουκόλου, πολλάκις δὲ καὶ θυμωθεὶς ἐς κέρας εἴτα ἐμπεσὼν ἀπέκτεινεν αὐτὸν. ἐντεῦθεν πρὸς τοὺς ἄλλους πρᾶός ἐστι, καὶ πάρεισιν ἐς τὸ αὐλιον ἡσυχῇ· οὐ γάρ ἐστιν ἀνήμερος πρὸς οὓς οὐκ ἔχει τοῦ θυμοῦ τὴν ὑπόθεσιν.

36. Η τῶν Ἰνδῶν γῆ, φασὶν αὐτὴν οἱ συγγραφεῖς πολυφάρμακόν τε καὶ τῶν βλαστημάτων τῶνδε δεινῶς πολύγονον εἶναι. καὶ τὰ μὲν σώζειν αὐτῶν καὶ ἐκ τῶν κινδύνων ρύεσθαι τοὺς ὑπὸ τῶν δακετῶν δόμοιν τῷ θανάτῳ ὄντας (πολλὰ δὲ ἐκεῖθι τοιαῦτα), τὰ δὲ ἀπολλύναι καὶ διαφθείρειν ὁξύτατα, ὥνπερ οὖν³ καὶ τὸ ἐκ τοῦ ὄφεως *τοῦ πορφυροῦ*⁴ γινόμενον εἴτη ἄν. ἐστι δὲ ἄρα οὗτος ὁ ὄφις κατὰ σπιθαμῆν τὸ μῆκος ὅσα ἰδεῖν· χρόαν δὲ ἔοικε πορφύρα τῇ βαθυτάτῃ. λευκὴν δὲ κεφαλὴν καὶ οὐκέτι πορφυρᾶν περιγγοῦνται αὐτοῦ, λευκὴν δὲ οὐχ ὡς εἰπεῖν ἔπος, ἀλλὰ καὶ χιόνος ἐπέκεινα καὶ γάλακτος.⁵ ὁδόντων δὲ ἄγονός ἐστιν ὁ ὄφις οὗτος· εὐρίσκεται δ' ἐν τοῖς πυραδεστάτοις τῆς Ἰνδικῆς χωρίοις. καὶ δάκνειν μὲν ἡκιστός ἐστι, καὶ κατά γε τοῦτο φαίνεται ἀν τιθασὸν αὐτὸν εἶναι καὶ πρᾶον· οὐ δ' ἀν κατεμέση, ὡς ἀκούω, ἡ ἀνθρώπου τωὸς ἡ θηρίου, τοῦδε τὸ μέλος διασπῆναι ἀνάγκη πᾶν. οὐκοῦν θηραθέντα αὐτὸν ἐκ τοῦ οὐραίου μέρους ἔξαρτωσι, καὶ οὐαὶ εἰκὸς κάτω

¹ *μεν* add. H.

² Wytt: *μέρος*.

takes his revenge even after a long interval. For being under the yoke and in a certain degree confined, he is like a prisoner and keeps still; but when he is let out he has often kicked and broken some limb of his herdsman; often too he has put passion into his horns and has fallen upon a man and killed him. After that he is gentle to others and goes quietly to the fold, for he is not savage towards those against whom he has no ground for anger.

36. Historians say that India is rich in drugs and *The Purple Snake of India* remarkably prolific of medicinal plants, of which some save life and rescue from danger men who have been brought to death's door through the bites of noxious creatures (and there are many such in India); while other drugs are swift to kill and destroy; and to this class might be assigned the drug which comes from the Purple Snake. Now this snake appears to be a span long; its colour is like the deepest purple, but its head they describe as white and not purple, and not just white, but whiter even than snow or milk. But this snake has no fangs and is found in the hottest regions of India, and though it is quite incapable of biting—for which reason you might pronounce it to be tame and gentle—yet if it vomits upon anyone (so I am told), be it man or animal, the entire limb inevitably putrefies. Therefore when caught men hang it up by the tail, and naturally it has its head hanging down, looking at the ground. And below the creature's mouth they place a bronze vessel, into

³ ὅν οὖν (ορ ἐν) περ.

⁴ *τοῦ πορφυροῦ* add. Jac.

⁵ γάλακτος πλέον λευκῆν.

τὴν κεφαλὴν ἔχει, καὶ ἐς γῆν ὄρᾶ· ὑπ' αὐτῷ δὲ τὸ στόμα¹ τοῦ θηρὸς ἀγγείον τι τιθέασι πεποιημένον χαλκοῦ. καὶ² διὰ τοῦ στόματος σταγόνες ἔκεινω³ λείβονται ἐς τοῦτο, καὶ τὸ καταρρεῦσαν συνίσταται τε καὶ πήγνυται, καὶ ἐρεῖς ἴδων ἀμυγδαλῆς δάκρυν εἶναι. καὶ ὁ μὲν ἀποθνήσκει ὁ ὄφις, οὐφαιροῦσι δὲ τὸ σκεῦος, καὶ προστιθέασιν⁴ ἄλλο, χαλκοῦν καὶ ἔκεινο· νεκροῦ δὲ ἔκρει πάλιν ὑγρὸς ἵχωρ,⁵ καὶ ἔουκεν ὑδατι. τριῶν δὲ ἡμερῶν ἔῶσι, καὶ συνίσταται μέντοι καὶ οὐτος. εἴη δὲ⁶ ἀν ἀμφοῖν⁷ διαφορὰ κατὰ τὴν χρόαν· ἡ μὲν γὰρ δεινῶς ἔστι μέλαινα, ἡ δὲ ἥλεκτρω εἴκασται. οὐκοῦν τούτου μὲν εἰ δοίης τινὶ ὅσον σησάμου μέγεθος ἐμβαλῶν⁸ ἐς οἶνον ἡ ἐς σιτίον, πρῶτον μὲν αὐτὸν σπασμὸς περιλήψεται καὶ μάλα ισχυρός, εἴτα διαστρέφονται οἱ τῷ ὀφθαλμῷ, ὁ δὲ ἐγκέφαλος διὰ τῶν ρινῶν κατολισθάνει⁹ λειβόμενος,¹⁰ καὶ ἀποθνήσκει καὶ μάλα οἰκτιστα.¹¹ ἐὰν δὲ ἔλαττον λάβῃ τοῦ φαρμάκου, ἀφυκτα μὲν αὐτῷ τὸ¹² ἐντεῦθεν ἔστι, χρόνῳ δὲ ἀπόλλυται. ἐὰν δὲ τοῦ μέλανος ὀρέξῃς, ὅπερ οὖν κατέρρευσε τεθνεώτος, ὅσον¹³ σησάμου καὶ τοῦτο μέγεθος, ὑπόπνοιος γίνεται, καὶ φθόη καταλαμβάνει τὸν λαβόντα, καὶ ἐνιαυτοῦ ἀναλίσκεται τηκεδόνι· πολλοὶ δὲ καὶ ἐς ἔτη δύο προηλθον, κατὰ μικρὰ ἀποθνήσκοντες.

37. Ἡ στρουθὸς ἡ μεγάλη ὡὰ μὲν ἀποτίκτει πολλά, οὐ πάντα δὲ ἐκγυλύφει,¹⁴ ἀλλὰ ἀποκρίνει τὰ ἄγονα, τοὺς δὲ ἐγκάρπους ἐπωάζει. καὶ ἐκ μὲν

¹ αὐτῷ δὲ τῷ στόματι.

³ ἔκειναι.

⁵ ἵχωρ οὐτος.

² καὶ αἱ.

⁴ τιθέασιν.

⁶ Jac: ἡ δ.

which there ooze drops from its mouth; and the liquid sets and congeals, and if you saw it you would say that it was gum from an almond-tree. So when the snake is dead they remove the vessel and substitute another, also of bronze; and again from the dead body there flows a liquid serum which looks like water. This they leave for three days, and it too sets; but there will be a difference in colour between the two, for the latter is a deep black and the former the colour of amber. Now if you give a man a piece of this no bigger than a sesame seed, dropping it into his wine or his food, first he will be seized with convulsions of the utmost violence; next, his eyes squint, and his brain dissolves and drips through his nostrils, and he dies a most pitiable death. And if he takes a smaller dose of the poison, there is no escape for him hereafter, for in time he dies. If however you administer some of the black matter which has flowed from the snake when dead, again a piece the size of a sesame seed, the man's body begins to suppurate, a wasting sickness overtakes him, and within a year he is carried off by consumption. But there are many whose lives have been prolonged for as much as two years, while little by little they died.

37. Although the Ostrich lays a number of eggs it ^{The Ostrich} does not hatch all of them but sets aside the sterile ones and sits upon those that are fertile; and from

⁷ ἐπ' ἀμφοῖν.

⁸ Schn: ἀφελῶν καὶ ἐμβαλῶν.

⁹ κατολισθάνει.

¹⁰ Reiske: θιλβόμενος.

¹¹ καὶ οἰκτιστα μὲν ἀλλὰ ὥκιστα.

¹² καὶ.

¹³ ὡς εἶναι.

¹⁴ τρέψει.

τούτων τοὺς νεοττοὺς ἐξέλειφεν, ἐκεῖνα δὲ τὰ ἔκφαυλισθέντα τούτοις τροφὴν παρατίθουσιν. εἰ δὲ αὐτὴν διώκοι τις, ἡ δὲ οὐκ ἐπιτολμᾶ τῇ πτήσει, θεῖ δὲ τὰς πτέρυγας ἀπλώσασα· εἰ δὲ ἀλίσκεσθαι μέλλοι, τοὺς παραπίπτοντας λίθους ἐσ τούπισι σφενδονῷ τοῖς ποσίν.

38. Οἱ στρουθοὶ οἱ σμικροὶ συγειδότες ἑαυτοὺς ἀσθένειαν διὰ σμικρότητα τοῦ σώματος, ἐπὶ τοὺς ἀκρεμόσι τῶν κλάδων τοῖς φέρειν αὐτὸὺς δυναμένοις τὰς νεοττιὰς συμπλάσαντες εἴτα μέντοι τὴν ἐκ τῶν θηρατῶν ἐπιβουλὴν ὡς τὰ πολλὰ διαφεύγουσαν ἐπιβῆναι τῷ¹ κλαδὶ μὴ δυναμένων· οὐ γὰρ αὐτὸὺς φέρει διὰ λεπτότητα.

39. Αἱ δὲ ἀλώπεκες ἐσ ὑπερβολὴν προήκονται πανουργίας καὶ τρόπου δολεροῦ ὅταν θεάσωνται σφηκιὰν εὐθενουμένην,² αὐταὶ³ μὲν ἀποστρέφονται τὸν χηραμὸν ἐκνέουσαι καὶ τὰς ἐκ τῶν κέντρων τρώσεις φυλαττόμεναι· καθιάσοι δὲ τὴν οὐρὰν δασυτάτην τε οὖσαν καὶ μηκίστην τὴν αὐτὴν καὶ διασείνουσι τὸν σφῆκας· οἱ δὲ προσέχονται τῷ τῶν τριχῶν δάσει. ὅταν δὲ ἐμπαλαχθῶσιν⁴ αὐτῷ, προσαράττουσι τὴν οὐρὰν ἡ δένδρων ἡ τειχίω⁵ ἡ αἵμασι· παιόμενοι δὲ οἱ σφῆκες ἀποθνήσκουσιν. εἴτα ἥλθον ἐπὶ τὸν αὐτὸν τόπον, καὶ τοὺς λοιποὺς προσαναλέξασαι καὶ ἀπόκτείνασαι κατὰ τοὺς πρώτους, ὅταν ἐννοήσωσι λοιπὸν εἰρήνην εἶναι καὶ ἀπὸ τῶν κέντρων ἐλευθερίαν, καθῆκαν τὸ στόμα καὶ τὰ σφηκία ἐσθίουσι, μήτε θορυβούμεναι μήτε μὴν τὰ κέντρα ὑφορώμεναι.

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these it hatches its young, giving them the other, rejected eggs to eat. And if one chases the Ostrich it does not venture to fly but spreads its wings and runs. And if it is in danger of being captured it slings the stones that come in its way backwards with its feet.

38. Sparrows, conscious that their weakness is due to the small size of their bodies, build their nests upon those twigs of branches which are strong enough to support them, and so generally escape the machinations of bird-catchers who cannot climb the branch: it is too slender to bear them.

39. Foxes pass all bounds in their mischievousness ^{The Fox and Wasps}. When they observe a thriving Wasps' nest they turn their back upon it and avoid the hole so as to protect themselves from being stung. But their tail, which is very bushy and long, they let down into the hole and shake up the Wasps. And these fasten on the thick hairs. But when they are entangled in them the Foxes beat their tail against a tree or fence or stone wall, and the Wasps are killed by the blows. Then the Foxes return to the same spot, collect the remaining Wasps, and kill them as they did the first lot. When they know that they will have peace and be free from stings they put down their heads and eat up the combs, with nothing to disturb them and no need to look out for stings.

¹ Schn: τῇ.

² εὐθην· MSS always.

³ Reiske: αὐται.

⁴ ἀναπλασθῶσιν MSS, ἐμπλασ- Jac.

⁵ τειχίω H (1875). τοιχω.

40. Κυνὸς κρανίον ῥαφῆν οὐκ ἔχει. δραμῶν δὲ ἐπὶ πλέον λάγης γίνεται, φασὶ.¹ κυνὸς δὲ γηρῶντος ἀμβλεῖς οἱ ὀδόντες καὶ μελαίνονται. εύρινος δέ ἔστιν οὕτως ὡς μῆτος² ἀν δόπτον κυνέου κρέας μηδ'³ ἀν καρυκείᾳ τῇ ποικιλωτάτῃ καὶ δολερωτάτῃ καταγοητεύθεντος γεύσασθαι. τρεῖς δὲ ἄρα νόσοι κυνὶ ἀποκεκλήρωνται καὶ οὐ πλείους, κυνάγχη λύττα ποδάγρα ἀνθρώποις γε μῆν μυρίαι. πᾶν δὲ ὁ τι ἀν ὑπὸ κυνὸς λυττῶντος δηχθῆ, τοῦτο ἀποθνήσκει. κύων δὲ ποδαγρήσας, σπανιώς ἀναρρωθέντα ὄφει αὐτόν. κυνὶ δὲ βίος δι μῆκιστος τεσσαρεσκαλίδεκα ἔτη. Ἀργος δὲ ὁ Ὀδυσσέως καὶ ἡ περὶ αὐτὸν ἱστορία ἔουκε παιδιὰ Ὄμηρον εἶναι.

41. Γένος δρνίθων Ἰνδικῶν βραχυτάτων καὶ τοῦτο εἴη ἄν. ἐν τοῖς πάγοις τοῖς ὑψηλοῖς νεοτεύει καὶ ταῖς πέτραις ταῖς καλουμέναις λεπραῖς,³ καὶ ἔστι τὸ μέγεθος τὰ δρνύφια ὅσονπερ ὡὸν πέρδικος· σανδαρακίνην δέ μοι νόει τὴν χρόαν αὐτῶν. καὶ Ἰνδοὶ μὲν αὐτὸν φωνῇ τῇ σφετέρᾳ δίκαιρον φιλοῦσιν ὄνομάζειν, Ἐλλῆνες δὲ ὡς ἀκούων δίκαιον. τούτου τὸ ἀποπάτημα εἴ τις λάβοι ὅσον κέγχρου μέγεθος λυθέν⁴ ἐν τῷ πώματι, ὁ δὲ⁵ ἐσπέραν ἀπέθανεν. ἔουκε δὲ ὁ θάνατος ὑπνῷ καὶ μάλα γε ἡδεῖ καὶ ἀνωδύνῳ καὶ οἷον οἱ ποιηταὶ λυσιμελῆ φιλοῦσιν ὄνομάζειν ἡ ἀβληχρόν. εἴη γάρ ἀν καὶ οὗτος ἐλεύθερος ὁδύνης καὶ τοῖς δεομένοις διὰ ταῦτα ἥδιστος. σπουδὴν

¹ φασὶ μᾶλλον.

² μῆτος.

³ λυτταῖς MSS, λυσ- Schr.

⁴ ἔωθεν conj. Jac; ep. Ctes. ap. Phot. Bibl. 47a. 30.

40. A Dog's skull has no suture. Running, they ^{The Dog} say, makes a Dog more lustful. In old age a Dog's teeth are blunt and turn black. He is so keen-scented that he will never touch the roasted flesh of a dog, be it bewitched by the subtlest and craftiest of rich sauces. Now there are three diseases which fall to the lot of a Dog and no more, viz. dog-quinsy, rabies, and gout, while mankind has an infinite number. Everything that is bitten by a mad Dog dies. If a Dog once gets gout you will hardly see him recover his strength. The life of a Dog at its longest is fourteen years; so Argus, the dog of Odysseus, and the story about him [Od. 7. 291] look like a playful tale of Homer's.

41. The following species of bird belongs to the ^{The} very smallest of those in India. They build their ^(dung-beetle) nests on high mountains and among what are called 'rugged' rocks. These tiny birds are the size of a partridge's egg, and you must know that they are orange-coloured. The Indians are accustomed to call the bird in their language *dikairon*,^a but the Greeks, so I am informed, *dikaios*. If a man take of its droppings a quantity the size of a millet-seed dissolved in his drink, he is dead by the evening. But his death is like a very pleasant and painless sleep, and such as poets are fond of describing as 'limb-relaxing' and 'gentle.' For death too may be free from pain, and for that reason most welcome to those

^a The "bird" was the Dung-beetle, *Scarabaeus sacer* . . . the "dung" was probably . . . a resinous preparation of Indian hemp (Thompson, *Gk. birds*, s.v.).

δὲ ἄρα τὴν ἀνωτάτω τίθενται Ἰνδοὶ ἐστὶ τὴν κτῆσιν αὐτοῦ· κακῶν γάρ αὐτὸς ἐπίληθον ἡγοῦνται τῷ ὅντι· καὶ οὖν καὶ ἐν τοῖς δώροις τοῖς μέγα τιμίοις τῷ Περσῶν βασιλεῖ ὁ Ἰνδῶν πέμπει καὶ τοῦτο. ὁ δὲ καὶ τῶν ἄλλων ἀπάντων προτιμᾶ λαβὼν καὶ ἀποθησαυρίζει κακῶν ἀνιάτων ἀντίπαλόν τε καὶ ἀμυντήριον, εἰ ἀνάγκη καταλάβοι. οὐκονν οὐδὲ ἔχει τις ἐν Πέρσαις αὐτὸς ἄλλος, ὅτι μὴ βασιλεύς τε αὐτὸς καὶ μήτηρ ἡ βασιλέως. καὶ διὰ ταῦτα ἀντικρίνοντες βασανίσωμεν τῶν φαρμάκων τοῦ τε Ἰνδικοῦ καὶ τοῦ Αἰγυπτίου ὀπότερον ἦν προτιμότερον· ἐπεὶ τὸ μὲν ἐφ' ἡμέραν¹ ἀνεῖργε² τε καὶ ἀνέστελλε τὰ δάκρυα τὸ Αἰγύπτιον, τὸ δὲ λήθην κακῶν παρεῖχεν αἰώνιον τὸ Ἰνδικόν· καὶ τὸ μὲν γυναικὸς δῶρον ἦν, τὸ δὲ ὄρνιθος ἡ ἀπορρήτου φύσεως δεσμῶν τῶν ὄντως βαρυτάτων ἀπολυούσης δι' ὑπηρέτου τοῦ προειρημένου. καὶ Ἰνδοὺς κτήσασθαι αὐτὸς εὐτυχήσαντας,³ ὡς τῆς ἐνταυθοὶ φρουρᾶς ἀπολυθῆναι ὅταν ἔθέλωσιν.

42. Οἱ ὄρνις ὁ ἀτταγᾶς (μέμνηται δὲ καὶ Ἀριστοφάνης αὐτοῦ ἐν "Ορνιστὶ τῷ δράματι"), οὐτός τοι τὸ ἴδιον ὄνομα ἡ σθένει φωνῆ φθέγγεται καὶ ἀναμέλπει αὐτό. λέγονται δὲ καὶ τὰς καλούμενας μελεαγρίδας τὸ αὐτὸς δήπον δρᾶν τοῦτο, καὶ ὅτι Μελεάγρῳ τῷ Οἰνέως προσήκουσι κατὰ γένος μαρτυρεῖσθαι καὶ μάλα εὐστόμως. λέγεται δὲ ὁ μῦθος, ὅσαι ἥσαν οἰκεῖαι τῷ Οἰνελῷ νεανίᾳ, ταύτας ἐστὶ δάκρυνά τε ἀσχετα καὶ πένθος ἀτλητον

¹ ἡμέραν αὐτῆν.

² ἀνεῖχε.

³ εὐτυχήσαντάς <φασιν> Warmington.

who desire it. The Indians accordingly do their utmost to obtain possession of it, for they regard it as in fact ' causing them to forget their troubles ' [Hom. *Od.* 4. 221]. And so the Indian King includes this also among the costly presents which he sends to the Persian King, who receives it and values it above all the rest and stores it away, to counteract and to remedy ills past curing, should necessity arise. But there is not another soul in Persia save the King and the King's mother who possesses it. So let us compare the Indian and Egyptian drug ^a and see which of the two was to be preferred. On the one hand the Egyptian drug repelled and suppressed sorrow for a day, whereas the Indian drug caused a man to forget his troubles for ever. The former was the gift of a woman, the latter of a bird or else of Nature, which mysteriously releases men from a truly intolerable bondage through the aforesaid agency. And the Indians are fortunate in possessing it so that they can free themselves from this world's prison whenever they wish.

42. The bird called ' Francolin ' (Aristophanes ^{The Francolin} mentions it in his comedy of the *Birds* [249, etc.]) proclaims and sings its own name as loudly as it can. And they say that Guinea-fowls, as they are called, ^{The Guinea-fowl} do the same and testify to their kinship with Meleager the son of Oeneus in the clearest tones. The legend goes that all the women who were related to the son of Oeneus dissolved into unassuageable tears and sorrow past bearing, and mourned for him

^a In Hom. *Od.* 4. 219-32 Helen mixes a drug, thought to have been opium in some form, in the wine of Telemachus to make him forget his sorrow for his father.

ἐκπεσεῖν καὶ θρηνεῖν, οὐδέν τι τῆς λύπης ἄκος προσιεμένας, οὔκτω δὲ ἄρα τῶν θεῶν ἐσ ταῦτα τὰ ζῷα ἀμεῦψαι τὸ ἔδος. ταῖς δὲ ὄνδαλμά τε καὶ σπέρμα τοῦ τότε πένθους ἐντακῆναι, καὶ ἐσ νῦν ἐτὶ Μελέαγρόν τέ ἀναμέλπειν, καὶ ὡς αὐτῷ προσήκουσιν ἄδειν καὶ τοῦτο μέντοι. ὅσοι δὲ ἄρα αἰδοῦνται τὸ θεῖον,¹ οὐκ ἀν ποτε τῶνδε τῶν ὅρνιθων ἐπὶ τροφῇ² προσάφαιντο. καὶ ἡτις ἡ αὐτία ἵσαστε οἱ τὴν νῆσον οἰκοῦντες τὴν Λέρον καὶ ἔνεστι μαθεῖν ἀλλαχόθεν.

43. Πέπυσμαι δὲ ὑπὲρ τῶν μυρμήκων καὶ ταῦτα. οὕτως ἄρα αὐτοῖς τὸ ἔθελουργὸν καὶ τὸ ἔθελόπονον πάρεστιν ἀπροφασίστως καὶ ἀνευ τινὸς ὑποτιμήσεως ἔθελοκακούσης καὶ σκήψεως, ἐσ ἦν ὑποικουρεῖ τὸ ράθυμον, ὡς κανὸς τοῖς πανσελήνοις μηδὲ νύκτωρ βλακεύειν μηδὲ ἐλινύειν, ἀλλ’ ἔχεσθαι τῆς σπουδῆς. ὁ ἄνθρωποι, μυρίας προφάσεις τε καὶ σκήψεις ἐσ τὸ ράστωνεύειν ἐπινοοῦντες. καὶ τὶ δεῖ καταλέγειν τε καὶ ἐπαντλεῖν τὸν τοσοῦτον⁴ ὄχλον; κεκήρυκται γὰρ Διονύσια καὶ Λήγαια καὶ Χύτροι καὶ Γεφυρισμοί, καὶ μέτελθόντων ἐσ τὴν Σπάρτην ἀλλα καὶ ἐσ Θήβας ἄλλα καὶ κατὰ πόλιν μυρία ἔκαστην τὰ μὲν βάρβαρον τὰ δὲ Ἑλλάδα.

¹ θεῖον καὶ εἰ μᾶλλον τὴν Ἀρτεμιν.

² Schn: τροφήν.

³ Jac: καὶ οὐ καν.

⁴ τοιοῦτον.

^a Leros, off the coast of Caria, contained a shrine of Artemis Parthenos, and there according to the legend the women were transformed.

and found no cure for their sorrow. So the gods in pity allowed them to change their shape into these birds; and the semblance and seed of their ancient grief have sunk into them so that to this day they raise a strain to Meleager and even sing of how they are his kin.

So then all who reverence the gods would never lay hands on one of these birds for the sake of food. And the reason of this is known to the inhabitants of the island of Leros^a and can be learned from other sources.

43. Here are more facts that I have learned touch- ^{The Ant} ing Ants. So indefatigable, so ready to work are they, without making excuses, without any base plea for release, without alleging reasons that are a cloak for indolence, that not even at night when the moon is full do they idle and take holiday, but stick to their occupation.

Look at you men—devising endless pretexts and ^{Greek} ^{festivals} excuses for idling! What need is there to detail and pour out the full number of these occasions? Proclaimed as holidays are the Dionysia,^b the Lenaea, the Festival of Pots, Causeway Day: go to Sparta, and there are others: others again at Thebes: and an endless number in every city, some in a foreign, others in a Greek city.

^b Greater or City Dionysia held about March 28–April 2; Lesser or Country Dionysia, about December 19–22; Lenaea, at the end of January; Χύτροι, feast in honour of the departed, about March 4; all these at Athens. Γεφυρισμός: those who took part in the Eleusinia, in March, indulged in abusive repartee as they passed along the Sacred Way between Athens and Eleusis.

44. Μαρτύριον δὲ τῆς τῶν ζώων φύσεως, ὅτι οὐ πάνυ τι¹ δυσμεταχείριστά² ἔστιν, ἀλλὰ εὐ παθόντα ἀπομνησθῆναι τῆς εὐεργεσίας ἔστιν ἀγαθά,³ ἐν τῇ Αἰγύπτῳ οἵ τε αἰλουροὶ καὶ οἱ ἵχνεύμονες καὶ οἱ κροκόδιλοι καὶ τὸ τῶν ἵεράκων ἔτι φῦλον. ἀλίσκεται δὲ κολακεία τῇ κατὰ γαστέρα, καὶ ἐντεῦθεν ἡμερωθέντα λοιπὸν πραότατα μένει· καὶ οὐκ ἄν ποτε ἐπίθοιτο τοῖς εὐεργέταις τοῖς ἑαυτῶν, τοῦ θυμοῦ τοῦ συμφυοῦς τε καὶ συγγενοῦς ἀπαξ παραλυθέντα. ἀνθρωπος δὲ καὶ λόγου μετειληχός ζῷον καὶ φρονήσεως ὀξιωθὲν καὶ αἰδεῖσθαι λαχὸν καὶ ἐρύθημα. πιστευθὲν φίλου γίνεται βαρὺς πολέμιος, καὶ ὅσα ἀπόρρητα ἐπιστεύθη, ταῦτα δι' αἰτίαν βραχυτάτην καὶ τὴν παρατυχοῦσαν ἐς ἐπιβουλὴν ἐξέπτυσε τὴν τοῦ πεπιστευκότος.

45. Θαυμάσαι λόγον ἄξιόν φησιν Εὔδημος, καὶ τῷ γε ἀνδρὶ τῷδε ὁ λόγος οὐτός ἔστι. νεανίας θηρατικός, συμβιοῦν τοῖς τῶν ζώων ἀγριωτάτοις οἷς τε, ἐκ νέων μέντοι καὶ βρεφῶν πεπωλευμένοις,⁴ εἶχε συντρόφους τε καὶ συστίους ἑαυτοῖς γεγενημένους κύνα καὶ ἄρκτον καὶ λέοντα. καὶ ταῦτα μὲν χρόνου πρὸς ἀλληλα εἰρήνην ἄγειν καὶ φίλα νοεῖν σφίσι λέγει ὁ Εὔδημος· μιᾶς δὲ τυχεῶν ἡμέρας τὸν κύνα προσπαλίζοντα τὴν ἄρκτον καὶ ὑπαικάλλοντα καὶ ἐρεσχελοῦντα, τὴν δὲ οὐκ εἰωθότως ἐκθηριωθῆναι καὶ ἐμπεσεῖν τῷ κυνί, καὶ λαφύξαι τοῖς ὄνυξι τοῦ δειλαίου τὴν γαστέρα καὶ διασπάσασθαι αὐτόν· ἀγανακτῆσαι δὲ τῷ συμβάντι ὁ αὐτός φησι τὸν λέοντα καὶ οίονει μισῆσαι τὸ ἀσπονδον τῆς ἄρκτου καὶ ἀφιλον, καὶ τὸν

44. In Egypt the Cats, the Ichneumons, the Crocodiles, and moreover the Hawks afford evidence that animal nature is not altogether intractable, but that when well-treated they are good at remembering kindness. They are caught by pandering to their appetites, and when this has rendered them tame they remain thereafter perfectly gentle: they would never set upon their benefactors once they have been freed from their congenital and natural temper. Man however, a creature endowed with reason, credited with understanding, gifted with a sense of honour, supposed capable of blushing, can become the bitter enemy of a friend and for some trifling and casual reason blurt out confidences to betray the very man who trusted him.

45. Eudemus has a story to fill one with amazement, and this is the story he tells. A young hunter of a Lion, a Bear, and a Dog who was able to spend his life among the wildest of animals, after they had been trained from the day when they were young cubs, had living with him and sharing each other's food a Dog, a Bear, and a Lion. And for a time, Eudemus says, they lived in peace and mutual amity. But it happened one day that the Dog was playing with the Bear, fawning upon it and teasing it, when the Bear became unwontedly savage, fell upon the Dog, and with its claws ripped the poor creature's belly open and tore him to pieces. The Lion, says the writer, was indignant at what had occurred and seemed to detest the Bear's implac-

¹ οὐ πάντῃ.

² δυσμεταχείριστος.

³ ἀγαθὰ ἀγριώτατα ζῷαν.

⁴ Ιας: πεπωλευμένους.

κύνα οīα ἔταιρον ποθῆσαι καὶ ἐs δικαίαν προελθεῖν δργήν, καὶ ἐπιθεῖναι τῇ ἄρκτῳ τὴν δίκην, καὶ τὰ αὐτὰ δρᾶσαι αὐτήν, ἀπέρ οὖν εἰργάσατο τὸν κύνα ἔκεινη. "Ομηρος μὲν οὖν φησιν

ώς ἀγαθὸν καὶ παῦδα καταφθιμένοιο λιπέσθαι. ἔουκε δὲ ἡ φύσις δεικνύαι ὅτι καὶ φίλον ἔαυτῷ τιμωρὸν καταλιπεῖν, ὡς φίλε "Ομηρε, κέρδος ἐστιν. οἵνον τι καὶ περὶ Ζήνωνος καὶ Κλεάνθους νοοῦμεν, εἴ τι ἀκούομεν.

46. Ἐν Ἰνδοῖς γίνεται θηρία τὸ μέγεθος ὅσον γένοιστο ἀν οīι κάνθαροι, καὶ ἔστιν ἐρυθρά· κινυαβάρει δὲ εἰκάσεις¹ ἄν, εἰ πρῶτον θεάσαι αὐτά· πόδας <δέ>² ἔχει ταῦτα μηκίστους, καὶ προσάψασθαι μαλακά ἔστι. φύεται δὲ ἄρα ἐπὶ τῶν δένδρων τῶν φερόντων τὸ ἥλεκτρον, καὶ σιτεύεται τὸν τῶν φυτῶν καρπὸν τῶνδε. θηρῶσι δὲ αὐτὰ οīι Ἰνδοὶ καὶ ἀποθλίβονται, καὶ ἐξ αὐτῶν βάπτουσι τάς τε φοινικίδας καὶ τοὺς ὑπ' αὐταῖς χιτῶνας καὶ πᾶν ὅ τι ἄν ἐθέλωσιν ἄλλο ἐs τήνδε τὴν χρόαν ἐκτρέψαι τε καὶ χρωσται. κομίζεται δὲ ἄρα ἡ τοιάδε ἐσθῆς καὶ τῷ τῶν Περσῶν βασιλεῖ. καὶ τό γε εὐειδὲς τῆς ἐσθῆτος δοκεῖ τοῖς Πέρσαις θαυμαστόν, ἀντικρινομένη³ δὲ ταῖς⁴ Περσῶν ἐπιχωρίοις κρατεῖ κατὰ πολὺ καὶ ἐκπλήγ-

¹ εἰκάσαις.

² καὶ ἀντικρινομένη.

³ <δέ> add. H.

⁴ τοῖς.

bility and want of affection: it was smitten with grief for the Dog as for a companion, and being filled with righteous anger, punished the Bear by treating it exactly as the Bear had treated the Dog. Now Homer says [Od. 3. 196]

' So good a thing it is that when a man dies a son should be left.'

And Nature seems to show that there is an advantage, my dear Homer, in leaving a friend behind to avenge one. Something of the same kind, we believe, occurred with Zeno and Cleanthes, if there is some truth in what we hear.^a

46 (i). In India are born insects^b about the size of The Lac insect beetles, and they are red. On seeing them for the first time you might compare them to vermillion. They have very long legs and are soft to the touch. They flourish on those trees which produce amber, and feed upon the fruit of the same. And the Indians hunt them and crush them and with their bodies dye their crimson cloaks and their tunics beneath and everything else that they wish to convert and stain to that colour. Garments of this description are even brought to the Persian king, and their beauty excites the admiration of the Persians, and indeed when set against their native garments far surpasses them and amazes people, according to

^a Cleanthes succeeded his master Zeno as head of the Stoic school at Athens, 263 B.C.

^b This is the *Tachardia lacca* of India and S Asia, an insect allied to the cochineal and kermes insects. It exudes a resinous secretion (on to the twigs of certain trees, esp. those of the species *Ficus*) which is lac. The crimson dye is the red fluid in the ovary of the female.

τει, ὡς φησι Κτησίας· ἐπεὶ καὶ τῶν ἀδομένων Σαρδιανικῶν¹ ὁξυτέρα τέ ἔστι καὶ τηλαυγεστέρα.

Γίνονται δὲ ἐνταῦθα τῆς Ἰνδικῆς, ἔνθα οἱ κάρθαροι, καὶ οἱ καλούμενοι κυνοκέφαλοι, οἱς τὸ ὄνομα ἔδωκεν ἡ τοῦ σώματος ὄψις τε καὶ φύσις· τὰ δὲ ἄλλα ἀνθρώπων ἔχουσι, καὶ ἡμιφεισμένοι βαδίζουσι δορὰς θηρίων, καὶ εἰσὶ δίκαιοι, καὶ ἀνθρώπων λυποῦσιν οὐδένα, καὶ φθέγγονται μὲν οὐδὲ ἔν, ὡρύονται δέ, τῆς γε μῆτρης Ἰνδῶν φωνῆς ἐπαίνουσι. τροφὴ δὲ αὐτοῖς τῶν ζώων τὰ ἄγρια· αἴρουσι δὲ αὐτὰ ῥάστα, καὶ γάρ εἰσιν ὄκιστοι, καὶ ἀποκτείνουσι καταλαβόντες, καὶ ὀπτῶσιν οὐ πυρί, ἀλλὰ πρὸς τὴν εἰλην τὴν τοῦ ηλίου ἐς μοίρας διαξήναντες. τρέφονται δὲ καὶ ἀλγας καὶ οἰς. καὶ σῦτον μὲν ποιοῦνται τὰ ἄγρια, πίνουσι δὲ τὸ ἔκ τῶν θρεμμάτων γάλα ὃν τρέφονται. μνήμην δὲ αὐτῶν ἐν τοῖς ἀλόγοις ἐποιησάμην, καὶ εἰκότως· ἔναρθρον γάρ καὶ εὐσημον καὶ ἀνθρωπάνην φωνὴν οὐκ ἔχουσιν.

47. Χλωρὶς ὄνομα ὅρνιθος, ἥπερ οὖν οὖν ἀν ἀλλαχόθεν ποιήσαιτο τὴν καλιὰν ἥ ἐκ τοῦ λεγομένου συμφύτου· ἔστι δὲ ρίζα τὸ σύμφυτον εὑρεθῆναι τε καὶ ὀρύξαι χαλεπή· στρωματὴν δὲ ὑποβάλλεται τρίχας καὶ ἔρια. καὶ ὁ μὲν θῆλυς ὅρνις οὕτω κέκληται, ὁ δὲ ἄρρην, χλωρίωνα καλοῦσιν αὐτὸν, καὶ ἔστι τὸν βίον μηχανικός, μαθεῖν τε πᾶν ὅ τι

¹ τῶν Σ.

Ctesias, because the colour is even stronger and more brilliant than the much-vaunted wares of Sardes.

(ii). And in the same part of India as the beetles, ^{The Dog-heads} are born the 'Dog-heads,' as they are called—a name which they owe to their physical appearance and nature. For the rest they are of human shape and go about clothed in the skins of beasts; and they are upright and injure no man; and though they have no speech they howl; yet they understand the Indian language. Wild animals are their food, and they catch them with the utmost ease, for they are exceedingly swift of foot; and when they have caught them they kill and cook them, not over a fire but by exposing them to the sun's heat after they have shredded them into pieces. They also keep goats and sheep, and while their food is the flesh of wild beasts, their drink is the milk of the animals they keep. I have mentioned them along with brute beasts, as is logical, for their speech is inarticulate, unintelligible, and not that of man.

47. Golden Oriole^a is the name of a bird which ^{The Golden Oriole} declines to build its nest with anything but comfrey, as it is called. Comfrey is a root which is hard to find and hard to dig up. For bedding it lays down hairs and wool. *Chloris* is the name given to the hen, but the cock-bird they call *chlorion*, and it is clever at getting a livelihood; it is quick to learn anything

^a Ael. has confused the habits of two different birds: it is the *Greenfinch*, the *χλωρὶς* of Arist. *HA* 615 b 32, that builds its nest of comfrey, etc. But Ael. uses the word to signify the *Golden Oriole*, a migratory bird, which the Greenfinch is not.

οὖν ἀγαθὸς καὶ τλήμων ὑπομεῖναι τὴν ἐν τῷ μανθάνειν βάσανον, ὅταν ἀλῷ. καὶ διὰ μὲν τοῦ χειμῶνος ἀφετον καὶ ἐλεύθερον οὐκ ἀν Ἰδοι τις αὐτὸν, θεριναὶ¹ δὲ ὅταν ὑπάρξωνται² τροπαὶ τοῦ ἔτους, τηγκαῦτ³ ἀν³ ἐπιφαίνοντο. Ἀρκτοῦρός τε ἐπέτειλεν,⁴ ὁ δὲ ἀναχωρεῖ ἐς τὰ οἰκεῖα, ὅπόθεν καὶ δεῦρο ἐστάλη.

48. Υπὸ θυμοῦ τεθηγμένον ταῦρον καὶ ὑβρίζοντα ἐς κέρας καὶ σὺν ὄρμῃ ἀκατασχέτω⁵ φερόμενον οὐχ ὁ βουκόλος ἐπέχει, οὐ φόβος ἀναστέλλει, οὐκ ἄλλο τοιοῦτον, ἀνθρωπος δὲ ἴστησιν αὐτὸν καὶ παραλύει τῆς ὄρμῆς τὸ δεξιὸν αὐτοῦ γόνυ διασφίγξας ταινίᾳ καὶ ἐντυχών αὐτῷ.

49. Η πάρδαλις πέντε ἔχει δακτύλους ἐν τοῖς ποσὶ τοῖς προσθίοις, ἐν δὲ τοῖς κατόπιν τέτταρας. ή δὲ θήλεια εὐρωστοτέρα τοῦ ἄρρενος. ἐὰν δὲ γενούσται ἀγνοοῦσα τοῦ καλουμένου παρδαλιάχου (πόσα δέ ἔστιν), ἀποπάτημα ἀνθρώπου ποθὲν λιχνεύσασα⁶ διασώζεται.

50. Οι ἵπποι, τὰς κάτω βλεφαρίδας οὐ φασιν αὐτοὺς ἔχειν. Ἀπελῆν οὖν τὸν Ἐφέσιον αἰτίαν λέγουσιν ἔχειν, ἐπει τινα ἵππον γράφων οὐ παρεφύλαξε τὸ ἴδιον τοῦ ζώου. οἱ δὲ οὐκ Ἀπελῆν φασι ταῦτην τὴν αἰτίαν ἐνέγκασθαι, ἀλλὰ Μίκωνα,⁷ ἀγοθὸν μὲν ἄνδρα γράψαι τὸ ζῶον τοῦτο, σφαλέντα δ' οὖν ἐς μόνον τὸ εἰρημένον.

¹ Schn : ἡριναὶ MSS, H.

² ὑπάρχωνται.

³ τηγκαῦτα.

⁴ Ἀρκτοῦρος τε ἐπιτολαῖ.

⁵ καὶ ἀκατασχέτως.

⁶ Radermacher : ἀνιχνεύσασα MSS, H.

⁷ Meursius : Νίκωνα.

whatsoever, and will patiently endure the ordeal of learning when in captivity. In the winter season you will not see it abroad and free, but at the occurrence of the summer solstice, that is when it will appear. As soon as Arcturus has risen^a the bird returns to its native haunts whence it came to us.

48. When once a Bull has been provoked to anger and is threatening violence with his horns and rushing on with irresistible speed, the herdsman cannot control him, fear cannot check him, nor anything else; only a man may bring him to a halt and stay his onrush if he tie a scarf round his own right knee and face the Bull.

49. The Leopard has five toes on its fore-paws and four on its hind-paws. But the female is stronger than the male. If it unwittingly eats what is called 'leopard's-choke'^b (this is a herb), it licks some human excrement and preserves its life.

50. Horses, they say, have no lower eyelashes, so that Apelles^c of Ephesus incurred blame for ignoring this peculiarity in his picture of a horse. But others assert that it was not Apelles who was charged with this fault but Micon, a man of great skill in depicting this animal, although on this one point he made a mistake.

^a The morning rising of Arcturus in the region of Rome is on September 20.

^b Aconite.

^c Apelles, the most renowned of Grecian painters, contemporary of Alexander the Great.—Micon, fl. middle of 5th cent. B.C. at Athens, famous as painter and sculptor.

51. Τὸν οἰστρὸν φασιν ὄμοιον εἶναι μνίᾳ μεγίστῃ καὶ εἶναι στερεὸν καὶ εὐπαγῆ καὶ ἔχειν κέντρον ἰσχυρὸν ἡρτημένον τοῦ σώματος, προϊεσθαι δὲ καὶ ἥχον βομβώδη. τὸν μὲν οὖν μύωπα ὄμοιον φῦναι¹ τῇ καλούμενῃ κυνομυίᾳ, βομβεῖν δὲ τοῦ οἰστρου μᾶλλον, ἔχειν δὲ ἔλαττον τὸ κέντρον.

52. "Ονος ἀγρίους οὐκ ἔλάττους ἵππων τὰ μεγέθη ἐν Ἰνδοῖς γίνεσθαι πέπυσμαι. καὶ λευκοὺς μὲν τὸ ἄλλο εἶναι σῶμα, τὴν γε μὴν κεφαλὴν ἔχειν πορφύρα παραπλησίαν, τοὺς δὲ ὄφθαλμοὺς ἀποστέλλειν κυανοῦ χρόαν. κέρας δὲ ἔχειν ἐπὶ τῷ μετώπῳ ὅσον πήχεως τὸ μέγεθος καὶ ἡμίσεος προσέτι, καὶ τὸ μὲν κάτω μέρος τοῦ κέρατος εἶναι λευκόν, τὸ δὲ ἄνω φοινικοῦν, τὸ γε μὴν μέσον μέλαν δεινῶς. ἐκ δὴ τῶνδε τῶν ποικίλων κεράτων πίνεν Ἰνδοὺς ἀκούω, καὶ ταῦτα οὐ πάντας, ἀλλὰ τοὺς τῶν Ἰνδῶν κρατίστους, ἐκ διαστημάτων αὐτοῖς χρυσὸν περιχέαντας,² οἵνει φελλίοις³ τιοὶ κοσμήσαντας βραχίονα ὥραιον ἀγάλματος. καὶ φασι νόσουν ἀφύκτων ἀμαθῆ καὶ ἀπειρον γίνεσθαι⁴ τὸν ἀπογευσάμενον ἐκ τοῦδε τοῦ κέρατος. μήτε γὰρ σπασμῷ ληφθῆναι ἀν αὐτὸν μήτε τῇ καλούμενῃ ἱερῷ νόσῳ, μήτε μὴν διαφθαρῆναι φαρμάκοις. ἐὰν δέ τι καὶ πρότερον ἦ πεπωκὼς κακόν, ἀνεμένην τοῦτο, καὶ ὑγιὰ γίνεσθαι⁵ αὐτόν. πεπίστευται δὲ τοὺς ἄλλους τοὺς ἀνά πᾶσαν τὴν γῆν ὄνους καὶ ἡμέρους καὶ ἀγρίους καὶ τὰ ἄλλα⁶ μώνυχα θηρία ἀστραγάλους οὐκ ἔχειν, οὐδὲ μὴν ἐπὶ τῷ ἥπατι χολήν, ὄνους δὲ τοὺς

¹ Schn: φῆμαι οτι φίεσθαι.

² Reiske: περιχέοντας.

³ φελλίοις.

51. They say that the Gadfly is like a fly of the The Gadfly largest size; it is robust and compact and has a strong sting attached to its body and emits a buzzing sound. The Horsefly on the other hand is like the The Horse-^{fly} dog-fly, as it is called, but though its buzz is louder than the Gadfly its sting is smaller.^a

52. I have learned that in India are born Wild The Wild Ass of India Asses as big as horses. All their body is white except for the head, which approaches purple, while their eyes give off a dark blue colour. They have a horn on their forehead as much as a cubit and a half its horn long; the lower part of the horn is white, the upper part is crimson, while the middle is jet-black. From these variegated horns, I am told, the Indians drink, but not all, only the most eminent Indians, and round them at intervals they lay rings of gold, as though they were decorating the beautiful arm of a statue with bracelets. And they say that a man who has drunk from this horn knows not, and is free from, incurable diseases: he will never be seized with convulsions nor with the sacred sickness,^b as it is called, nor be destroyed by poisons. Moreover if he has previously drunk some deadly stuff, he vomits it up and is restored to health.

It is believed that Asses, both the tame and the wild kind, all the world over and all other beasts with uncloven hoofs are without knucklebones and without gall in the liver; whereas those horned Asses of

^a Cp. 6. 37, and see *Stud. ital. di fil. class.* 12. 441.

^b Epilepsy.

^{4, 5} γενέσθαι.

⁶ τὰ ἄλλα τὰ.

Ίνδοὺς λέγει Κτησίας τοὺς ἔχοντας τὸ κέρας ἀστραγάλους φορεν, καὶ ἀχόλους μὴ εἶναι· λέγονται δὲ οἱ ἀστράγαλοι μέλανες εἶναι, καὶ εἴ τις αὐτοὺς συντρίψειν,¹ εἶναι τοιοῦτοι καὶ τὰ ἔνδον. εἰσὶ δὲ καὶ ὥκιστοι οἱδε οὐ μόνον τῶν ὄνων, ἀλλὰ καὶ ἵππων καὶ ἐλάφων· καὶ ὑπάρχοντα μὲν ἡσυχῇ τοῦ δρόμου, κατὰ μικρὰ δὲ ἐπιρρώνυνται, καὶ διώκειν ἔκείνους τοῦτο δὴ τὸ ποιητικὸν μεταθεῖν τὰ ἀκίχητά ἔστιν. ὅταν γε μὴν ὁ θῆλυς τέκῃ, καὶ περιάγηται τὰ ἀρτιγενῆ, σύννομοι αὐτοῖς οἱ πατέρες αὐτῶν φυλάττονται² τὰ βρέφη. διατριβαὶ δὲ τοὺς ὄνοις τῶν Ἰνδικῶν πεδίων τὰ ἐρημοτατά ἔστιν. Ἰόντων³ δὲ τῶν Ἰνδῶν ἐπὶ τὴν ἄγραν αὐτῶν, τὰ μὲν ἀπαλὰ καὶ ἔτι νεαρὰ ἑαυτῶν νέμεσθαι κατόπιν ἔῶσιν, αὐτοὶ δὲ ὑπερμαχοῦσι, καὶ ἵσι τοὺς ἵππενσιν δρόσε, καὶ τοὺς κέρασι παίουσι. τοσαντή δὲ ἄρα ἡ ἵσχυς ἡ τῶνδε ἔστιν. οὐδὲν ἀντέχει αὐτοῖς παιόμενον, ἀλλὰ εἴκει καὶ διακόπτεται καὶ ἔὰν τίλη κατατέθλασται⁴ καὶ ἀχρεύόν ἔστιν. ἥδη δὲ καὶ ἵππων πλευραῖς ἐμπεσόντες διέσχισαν καὶ τὰ σπλάγχνα ἔξεχεαν. ἔνθεν τοι καὶ ὄρρωδονσιν αὐτοῖς πλησιάζειν οἱ ἵππεις· τὸ γάρ τοι τίμημα τοῦ γενέσθαι πλησίον θάνατός ἔστιν οἴκτιστος αὐτοῖς, καὶ ἀπόλλυνται καὶ αὐτοὶ καὶ οἱ ἵπποι. δεινοὶ δέ εἰσι καὶ λακτίσαι. δῆγματα δὲ ἄρα ἐς τοσοῦτον καθικνεῖται αὐτῶν, ὡς ἀποσπάν τὸ περιλήφθεν πᾶν. ζῶντα μὲν οὖν τέλειον οὐκ ἀν λάβοις, βάλλονται δὲ ἀκοντίοις καὶ διστοῖς, καὶ τὰ κέρατα⁵ ἐξ αὐτῶν Ἰνδοὶ νεκρῶν σκυλεύσαντες ὡς εἶπον περιέπουσιν. ὄνων δὲ

¹ συντρίψει οτ -τρίψαι.

² φυλάττονται.

India, Ctesias says, have knucklebones and are not its knuckle-bones without gall. Their knucklebones are said to be black, and if ground down are black inside as well. And these animals are far swifter than any ass or even than any horse or any deer. They begin to run, it is true, at a gentle pace, but gradually gather strength until to pursue them is, in the language of poetry, to chase the unattainable.

When the dam gives birth and leads her new-born colts about, the sires herd with, and look after, them. And these Asses frequent the most desolate plains in India. So when the Indians go to hunt them, the ^{hunted by} _{the Indians} Asses allow their colts, still tender and young, to pasture in their rear, while they themselves fight on their behalf and join battle with the horsemen and strike them with their horns. Now the strength of these horns is such that nothing can withstand their blows, but everything gives way and snaps or, it may be, is shattered and rendered useless. They have in the past even struck at the ribs of a horse, ripped it open, and disembowelled it. For that reason the horsemen dread coming to close quarters with them, since the penalty for so doing is a most lamentable death, and both they and their horses are killed. They can kick fearfully too. Moreover their bite goes so deep that they tear away everything that they have grasped. A full-grown Ass one would never capture alive: they are shot with javelins and arrows, and when dead the Indians strip them of their horns, which, as I said, they decorate.

³ ἔστιν. Ἰόντων] ἐπιόντων.

⁴ κατέθλασται.

⁵ κέρατα οὐτω τά.

¹Ινδῶν ἄβρωτόν ἐστι <τὸ>¹ κρέας· τὸ δὲ αἴτιον, πέφυκεν εἶναι πικρότατον.

53. Εἶναι δὲ ἄλογα μὲν ζῷα, φυσικὴν δὲ ἔχειν ἀριθμητικὴν μὴ διδαχθέντα Εῦδημός φησι, καὶ ἐπάγει μαρτύριον ἐκεῖνο τῶν ἐν τῇ Λιβύῃ ζώων. τὸ δὲ ὄνομα οὐ λέγει· ἀ δὲ λέγει, ταῦτα ἐστιν. ὅ τι ἀνὴρ θηράσῃ, ποιεῖν μοίρας ἔνδεκα, καὶ τὰς μὲν δέκα σιτεῖσθαι, τὴν δὲ ἐνδεκάτην ἀπολείπειν (ὅτῳ δὲ καὶ ἀντὶ τοῦ καὶ ἐνοιά τίνι σκοπεῖν ἄξιον) ἀπαρχήν γέ τινα ἡ δεκάτην, ὡς ἀνὴρ εἴποις. οὐκοῦν ἐκπλαγῆναι δίκαιον τὴν αὐτοδίδακτον σοφίαν <τήνδε>². τὴν γάρ τοι³ μονάδα καὶ δυάδα καὶ τοὺς ἔξης ἀριθμοὺς ζῷων οἶδεν ἄλογον· ἀνθρώπῳ δὲ δεῖ πόσων μὲν τῶν μαθημάτων, πόσων δὲ τῶν πληγῶν, ἵνα ἡ μάθητη ταῦτα εὖ καὶ καλῶς ἡ πολλάκις μὴ μάθῃ;

54. Λέγουσιν Αἰγύπτιοι (καὶ ῥᾳθύμως αὐτῶν οὐκ ἀκούουσιν ἄνδρες φιλόσοφοι) ἐν τινι νομῷ τῶν Αἰγυπτίων, ὅνπερ οὖν ἔξι Ἡρακλέους τοῦ Διὸς ὀνομάζουσι, παῖδα ὡράιον ὡς ἀνὴρ Αἰγύπτιον, χηνῶν ποιμένα, ἐράστριαν ἀσπίδα λαχεῖν, καὶ μέντοι <καὶ>⁴ παρ' αὐτῇ εἶναι θαυμαστόν. εἴτα φοιτῶσαν τῷ ἐρωμένῳ ὅναρ προλέγειν τὰς ἐπιβουλὰς τὰς ἐσ αὐτὸν πανουργούμενας ἐκ θατέρου θηρίου, ὅπερ ἦν αὐτῇ σύννομον, ὡς ἀνὴρ εἴποι τις, ζηλοτυπίᾳ τῇ πρὸς τὸν παῖδα ὑπὲρ τῆς νύμφης⁵ ταῦτα πειρωμένου δρᾶν τοῦ ἄρρενος· τὸν δὲ

¹ <τὸ> add. H.

³ Schn: τὴν δέ γε.

² <τήνδε> add. H.

⁴ <καὶ> add. H.

But the flesh of Indian Asses is uneatable, the reason being that it is naturally exceedingly bitter.

53. Eudemus declares that animals though devoid of reason have a natural instinct for numbers, even though untaught, and adduces as evidence this animal from Libya. Its name he does not mention, but what he says is this. Whatever it catches it divides into eleven portions; ten of these it eats, but the eleventh it leaves (it is worth considering for whose benefit, from what cause, and with what intent) as a kind of first-fruits or tithe, so to say. Hence one's amazement at this self-taught skill is justifiable: a brute beast understands 1, 2, and the following numbers; then think of all the instruction, all the whippings a human being needs if he is to learn these things well and truly—or often, if he is not to learn them.

54. The Egyptians assert (and scholars do not lend with a Gooseherd Asp in love an indifferent ear to what they say) that in a certain district of Egypt which they name after Heracles^a the son of Zeus, a good-looking boy, as Egyptian boys go, who herded geese, was beloved and even admired by a female Asp. It would keep company with its favourite and warn him in a dream as he slept of the plots that another savage creature, its fellow you might say, was hatching against him: the male Asp was attempting his life, being as it were jealous of the boy on account of its wedded bride. And the

^a Nomos Heracleotes in Middle Egypt, of which the capital was Heracleopolis.

⁵ τῆς νύμφης τῆς ἀσπίδος.

ὑπακούοντα¹ πείθεσθαι καὶ φυλάττεσθαι. "Ομηρος μὲν οὖν ἔδωκεν ἵππῳ φωνήν, ἀσπίδι δὲ ἡ φύσις, ἥ νόμων οὐδὲν μέλει, φησὶν Εὐριπίδης.

55. Καμήλους ἔτη βιοῦν καὶ πεντήκοντα ἀκήκοα, τὰς δὲ ἐκ Βάκτρων πέπυσμαι προϊέναι καὶ ἐς δις τοσαῦτα. καὶ οἱ γε ἄρρενες καὶ πολεμικοί, ἐκτέμνουσιν αὐτοὺς οἱ Βάκτριοι, τὴν ὑβριν καὶ τὸ ἀκολασταίνειν ἀφαιροῦντες, τὴν δὲ ῥώμην αὐτοῖς φυλάττοντες. κάονται² δὲ αἱ θῆλειαι τὰ ἔξαπτοντα ἐς οἰστρον μέρη αὐτάς.

56. Φώκην Εῦδημος λέγει ἐρασθῆναι ἀνδρὸς σπογγιὰς θηρεύειν συνειθισμένου, καὶ προϊόνσαν τῆς θαλάττης ἔνθα ἦν ὑπαντρος πέτρα δύμιλεν αὐτῷ. τῶν δὲ δύμοτέχνων ἦν ἄρα οὐτος αἰσχιστος, ἀλλὰ ἔδόκει τῇ φώκῃ ὠραιότατος εἶναι. καὶ θαῦμα ἵσως οὐδέν, ἐπεὶ καὶ ἄνθρωποι πολλάκις τῶν ἥπτον καλῶν ἡράσθησαν, ἐς τοὺς ὠραιοτάτους οὐ παθόντες οὐδὲ ἔν, ἀλλ' ἀμελήσαντες αὐτῶν.

57. Ἀριστοτέλης³ λέγει τὸν ὑπὸ ὕδρου πληγέντα παραχρῆμα δύσμὴν βαρυτάτην ἀπεργάζεσθαι, ὡς μὴ οἷόν τε εἶναι προσπελάσαι αὐτῷ τινα. λήθην τε καταχεισθαι τοῦ πληγέντος⁴ ὁ αὐτὸς λέγει καὶ μέντοι καὶ ἀχλὺν κατὰ τῶν ὀμμάτων πολλήν, καὶ λύτταν ἐπιγνεσθαι καὶ τρόμον εὐ⁵ μάλα ἴσχυρόν, καὶ ἀπόλλυσθαι διὰ τρίτης αὐτόν.

¹ ἐπακούοντα.

² Απολλόδωρος Wellmann.

³ τῷ πληγέντι.

⁵ Reiske: εὐθύς.

boy would listen and obey and be on his guard. Now Homer [*Il.* 19. 404] allowed a horse to speak, and Nature, who according to Euripides 'recks nought of laws' [*fr.* 920 N], did the same to an Asp.

55. I have heard that Camels live for fifty years, ^{The Camel of Bactria} but I have ascertained that those from Bactria live as much as twice that number. The males which are used in battle, the Bactrians castrate, thereby riding them of their violent and intemperate disposition while preserving their strength. But in the case of the females they cauterize those parts which inflame them to lust.

56. Eudemus asserts that a Seal fell in love with ^{Seal in love with a Diver} a man whose habit was to dive for sponges, and that it would emerge from the sea and consort with him where there was a rocky cavern. Now this man was the ugliest of his fellows, but in the eyes of the Seal the handsomest. Perhaps there is nothing to wonder at, for even human beings have frequently loved the less beautiful of their kind, being quite unaffected by the best-looking and paying no attention to them.

57. Aristotle says^a that when a man has been bitten by a Water-snake he at once exhales a most foul odour, so much so that nobody can come near him. He says also that forgetfulness descends upon the bitten man and a thick mist upon his eyes, and that madness ensues and a violent trembling, and that after three days he dies.

^a Not in any extant work. Wellmann (*Hermes* 26, 334) would substitute the name of Apollodorus for that of Aristotle, which he regards as a slip on the part of Ael. Cp. Nic. *Th.* 425.

58. Τὴν οἰνάδα ὄρνεον εἰδέναι χρὴ οὖσαν, οὐ μὴν ὡς τινες ἀμπελον. λέγει δὲ Ἀριστοτέλης μεῖζον μὲν αὐτὸν εἶναι φάττης, περιστερᾶς γε μην ἥπτον. καλοῦνται δὲ ὡς ἀκούω καὶ ἐν τῇ Σπάρτῃ οἰναδοθῆραι τινες. λέγοιτο δ' ἂν καὶ κίρκη διαλλάττειν κίρκου οὐ μόνον τῷ γένει ἀλλὰ καὶ τῇ φύσει.¹

59. Κύανος <τὸ>² ὄνομα, ὄρνις τὴν φύσιν, ἀπάνθρωπος τὸν τρόπον, μισῶν μὲν τὰς ἀστικὰς διατριβὰς καὶ τὰς κατ' οἰκίαν αὐλίσεις, φεύγων δὲ καὶ τὰς ἐν ἀγροῖς διατριβὰς καὶ ὅπου καλύβαι τε καὶ ἀνθρώπων αὐλία, χαίρων δὲ ἐρημίας καὶ ἥδομενος ὄρεισις κορυφαῖς καὶ πάγοις ἀποτόμοις. ἀλλ' οὐδὲ ἡπείρους φιληδεῖ οὐδὲ³ νήσους ἀγαθαῖς, Σκύρῳ δὲ καὶ εἴ τις τοιαύτη ἐτέρα ἄγαν λυπρὰ καὶ ἄγονος καὶ ἀνθρώπων χηρεύοντα ώς τὰ πολλά.

60. Σπίνοι δὲ ἄρα σοφώτεροι καὶ ἀνθρώπων τὸ μέλλον προεγνωκέναι. ἵσασι γοῦν καὶ χειμῶνα μέλλοντα, καὶ χιόνα ἐσομένην προμηθέστατα ἐφυλάξαντο. καὶ τοῦ καταληφθῆναι δέει ἀποδράστοκουσιν ἐς τὰ ἀλσώδη χωρία,⁴ καὶ αὐτοῖς τὰ δάσητ κρητσφύγετα ώς ἂν εἴποις ἐστίν.

¹ λέγοιτο . . . φύσει] λέγοιτο δ' ἂν τι καὶ κ. διαλλάττον τοῦ κ. ὄρνεον . . . γένει φασὶν ἀλλὰ καὶ τὴν φύσιν.

² <τὸ> add. H.

³ οὐτε . . . οὐτε.

⁴ χωρία καὶ τὰ δασέα.

58. You must know that the *Oenas* (Rock-dove) is a ^{The Rock-} dove bird and not, as some maintain, a vine. And Aristotle says [HA 544 b 6] that it is larger than a ring-dove but smaller than a pigeon. In Sparta too, I hear, there are men called *Oenadotherae* (Rock-dove-catchers).

The Circe may be said to differ from the falcon not ^{The Circe} only in sex but in its nature too.

59. 'Blue-fowl' ^a is its name; it is a bird; its ways ^{The Blue-fowl} are apart from man; it hates to linger in cities or to lodge in a house; it even avoids lingering in fields or where there are cottages and huts belonging to man; it likes desolate places and delights in mountain peaks and precipitous crags. It has no love even for the mainland or for pleasant islands, but for Seyros and any equally dreary, barren spot, generally destitute of human beings.

60. Chaffinches, it seems, are cleverer than man at ^{The Chaffinch} predicting the future. For instance, they can tell when winter is coming, and they take the most careful precautions against an impending snowfall, and for fear of being overtaken they flee to the woodlands where the thick foliage affords them, as you might say, an asylum.

^a Perh. the 'Syrian Nuthatch.'

BOOK V

1. Γῆν τὴν Παριανῶν καὶ τὴν γείτονα Κύζικον ὄρνιθας οἰκεῖν μέλανας ἰδεῖν φασι, τὸ δὲ σχῆμα εἴποις οὐρακας αὐτοὺς ἄν. ἀγευστοι δέ εἰσι σαρκῶν, καὶ σωφρονοῦσι περὶ τὴν γαστέρα, καὶ αὐτοῖς τὰ σπέρματα εἶναι δεῖπνον ἀπόχρον. ὅταν δὲ ὑπάρξηται τὸ μετόπωρον, ἐς τὴν Ἰλιάδα γῆν ἀγέλη τῶνδε τῶν ὄρνιθων (καλοῦσι δὲ αὐτοὺς μέμνονας) εὐθὺν τοῦ Μεμνονείου τάφου φουτῶσι. λέγουσι δὲ οἱ τὴν Τρωάδα ἔτι οἰκοῦντες ἡρίον εἶναι τι τῷ Ἡοῦς¹ Μέμνονι ἀνετον.² καὶ αὐτὸν μὲν τὸν νεκρὸν ἐς τὰ Σοῦσα τὰ οὖτα Μεμνόνεια ὑμνούμενα ὑπὸ τῆς μητρὸς κομισθέντα μετέωρον ἐκ τῶν φονῶν τυχεῖν κηδεύσεως τῆς προσηκούσης αὐτῷ, ἐπονομάζεσθαι³ δέ οἱ τὴν στήλην τὴν ἐνταῦθα ἄλλως. οὐκοῦν τοὺς ὄρνιθας τοὺς ἐπωνύμους τοῦ ἥρωος τοῦ προειρημένου ἀφικνεῖσθαι κατὰ πᾶν ἔτος, καὶ διαιρεῖσθαι τε καὶ διασχίζεσθαι ἐς ἔχθραν καὶ διαφοράν, καὶ μάχεσθαι μάχην καρτεράν,⁴ ἔστ’ ἄν οἱ μὲν αὐτῶν ἀποθάνωσιν οἱ ἥμισεις, οἱ δὲ ἀπέλθωσιν οἱ κρατήσαντες ἔνθεν *τοι*⁵ καὶ ἀφίκοντο. ὅπως *μὲν*⁶ οὖν ταῦτα δρᾶται καὶ ὅπόθεν, οὐ μοι σχολὴ φιλοσοφεῖν νῦν,

¹ τῷ τῆς Ἡοῦς MSS, H, τῆς del. De Stefani.

² εἰς τιμῆν.

³ Schn: ὄνομάζεσθαι.

⁴ καρτεράν καὶ ἐς τοσοῦτον.

1. They say that the country about Parium^a and The Ruff its neighbour Cyzicus are inhabited by birds black in appearance; from their shape you would say that they were hawks. But they do not touch flesh, are temperate in their appetite, and for them seeds are a sufficient meal. And when late autumn sets in, a flock of these birds (they call them *Memnons*)^b resort to the land round Ilium, making straight for the tomb of Memnon. And the people who still inhabit the Troad assert that there is a tomb there dedicated to Memnon the son of Eos (Dawn); and since the actual dead body was borne through the air by his mother from the midst of the carnage to Susa (celebrated for this reason as 'Memnonian'), where it was awarded a becoming burial, the monument in the Troad is called after him to no purpose. And so year by year the birds named after the aforesaid hero arrive and separate themselves into hostile factions and fight violently until half their number are killed, when the victors depart and return whence they came. How this all comes to pass and for what reason, I have at the moment no leisure to speculate, nor yet to track down the mysteries of Nature. This however I

^a Town at the western end of the S coast of the Propontis; Cyzicus is some 40 mi. further E.

^b Ruffs.

⁵ *τοι* add. H.

⁶ *μὲν* add. H.

οὐδὲ μὴν τὰ τῆς φύσεως ἀπόρρητα ἀνιχνεύειν. εἰρήσεται δὲ ἐκεῦνο. ἐπιτάφιον τῷ παιδὶ τῷ τῆς Ἡοῦς καὶ Τιθωνοῦ τοῦτον δόσα ἔτη τὸν ἀγῶνα ἀθλοῦσιν οἱ προειρημένοι ὄρνιθες. Πελίαν δὲ ἄπαξ ἐτίμησαν "Ἐλλῆνες ἀγῶνι καὶ Ἀμαρυγκέα καὶ μέντοι καὶ Πάτροκλον καὶ τὸν ὀντίπαλον Μέμυνος τὸν Ἀχιλλέα.

2. Ἐν τῇ Κρήτῃ γλαῦκα μὴ γίνεσθαι φασι τὸ παράπαν, ἀλλὰ καὶ ἐσκομισθεῖσαν ἔξωθεν ἀποθνήσκειν. ἔουκε δὲ ὁ Εὐριπίδης ἀβασανίστως πεποιηκέναι τὸν Πολύειδον ὄρῶντα τίμδε τὴν ὄρνιν καὶ ἐξ αὐτῆς τεκμηράμενον ὅτι εὐρήσει τὸν τεθνεῶτα τῷ Μίνωι νιόν.¹ πυνθάνομαι δὲ ἔγωγε λόγους Κρῆτας ἄδειν καὶ διδάσκειν ἐκεῖνα πρὸς τοὺς ἥδη διηνυσμένους. δῶρον λαβεῖν τὴν γῆν τὴν Κρητικὴν ἐκ Διός, οὐα δῆπον τροφὸν καὶ τὴν κρύψιν τὴν ὑμνονυμένην ἀποκρύψασαν αὐτὸν, ἐλευθέραν εἶναι θηρίου πονηροῦ καὶ ἐπὶ λύμῃ γεγενημένου² παντός, καὶ μήτε αὐτὴν τίκτειν μήτε ἔξωθεν κομισθεῖν τρέφειν. καὶ τὴν μὲν ἀποδείκνυσθαι τοῦ δώρου τὴν ἴσχυν· τῶν γάρ τοι προειρημένων ἄγονον εἶναι· εἰ δὲ ἐπὶ πείρᾳ τις ἡ ἐλέγχω τῆς ἐκ Διὸς χάριτος τῶν ὀθνείων τι ἐσαγάγοι, τὸ δὲ ἐπιψαῦσαν μόνον τῆς γῆς ἀπόλ-

¹ εὐρήσει καὶ τὸν Γλαῦκον τὸν τεθνεῶτα τοῦ Μίνω (τῷ Μίνωι V) τὸν νιόν.

² γεγενημένου.

will mention. The aforesaid birds engage in this contest around the tomb of the son of Eos and Tithonus year after year, whereas the Greeks held but one contest in honour of Pelias,^a of Amarynceus, and even of Patroclus, and of Achilles the adversary of Memnon.

2. They say that the Owl is not found at all in Crete hostile to Owls, and moreover that if it is introduced from abroad it dies. So it seems that Euripides uncritically represented Polyeidus^b as seeing this bird and thereby conjecturing that he would discover the dead son of Minos. And I myself have ascertained that the Cretan histories, beside the facts already told, relate in verse and prose how Crete received from Zeus a boon—seeing that the island had nursed him and effected that famous concealment of him—, namely that it should be free of all noxious creatures born to do harm, that it should neither produce them nor support them if introduced from abroad. And the island proves how potent this boon was, for it produces none of the aforesaid creatures. But if a man by way of trying and testing the extent of Zeus's favour imports one of these alien creatures, it has but to touch

^a King of Iolcus; his son Acastus paid him the honour of funeral games.—Amarynceus, acc. to a later legend, sent help to the Greeks against Troy; see Hom. *Il.* 23. 630.—For the funeral games of Patroclus see Hom. *Il.* 23.—The death of Achilles is referred to but not described in Hom. *Od.* 24. 37.

^b Polyeidus (*i.e.* the much-knowing), son of Coeranus and descendant of Melampus, famous as seer and wonder-worker, divined through the presence of an owl that the body of Glaucus, the son of Minos, lay dead in a cask of honey and restored him to life. See Nauck *TGF*², p. 558.

λυσθαι. οὐκοῦν τοὺς θηρῶντας τοὺς ὄφεις ἐν τῇ πλησίον Λιβύῃ τοιαῦτα παλαμᾶσθαι. ἡμερώσαντες ἄγονοις ἐς θαῦμα οἴδε οἱ γόντες τῶν δακετῶν θηρίων¹ πολλά, καὶ σὺν αὐτοῖς ἐπάγονται φόρτον γῆς τῆς Λιβύσσης σφίσι τὸ ἀρκοῦν ἐς τὴν χρείαν. προμηθείᾳ δὲ τῶν ὄφεων τοῦτο δρῶσιν, ὥν μὴ ἀπόλωνται· καὶ διὰ ταῦτα ἐς τὴν οῆσον τὴν προερημένην ὅταν ἀφίκωνται, οὐ πρότερον κατατίθενται τὰ ζῷα, πρὶν ἡ ὑποσπέραι τὴν ξένην γῆν ἦν ἐπάγονται. καὶ ἐπὶ τούτοις ἀθροίζουσι τὰ πλήθη, καὶ μέντοι καὶ τοὺς ἀνοήτους τε καὶ πολλοὺς ἐκπλήγτουσιν. ἔως μὲν οὖν ἔκαστον αὐτῶν κατὰ χώραν μένει συνεσπειραμένον τε καὶ ἴδρυμένον, καὶ ἐπανίσταται μέν, οὐ μὴν ὑπερβάλλει τὴν οἰκείαν κόνιν καὶ σύντροφον, ἐς τοσοῦτον ζῆται. ἔαν δὲ ἐκφοιτήσῃ ἐς τὴν ὄθνειαν καὶ ἔαντῷ ξένην γῆν τὴν ἔχθρανουσαν αὐτῷ, ἀποθνήσκει, καὶ εἰκότως. εἰ γὰρ τὸ ἐκ τοῦ Διὸς νεῦμα ἀτελὲς οὔτε πρὸς τὴν Θέτιν ἐγένετο οὔτε πρὸς ἄλλον τινὰ γένοιτο ἄν, σχολῇ δήπου πρὸς τὴν αὐτοῦ τροφὸν ἐκεῖνο φανεῖται ἄκυρον.

3. Ὁ ποταμὸς ὁ Ἰνδὸς ἀθηρός ἐστι, μόνος δὲ ἐν αὐτῷ τίκτεται σκάληξ φασί. καὶ τὸ μὲν εἶδος αὐτῷ ὅποιον δήπου καὶ τοῖς ἐκ τῶν ξύλων γεννωμένοις τε καὶ τρεφομένοις, ἐπτὰ. δὲ πήχεων² τὸ μῆκος προήκουσιν οἱ ἐκεῖθι, εὐρεθείεν δὲ ἄν καὶ μείζους ἔτι καὶ ἐλάτους· τὸ πάχος δὲ αὐτῶν δεκαετής παῖς γεγονὼς μόλις ταῖς χεροὶ περιβάλλειν ἀρκέσει.³ τούτοις δὴ ἄνω μὲν εἰς ὄδοὺς προσπέφυκε, κάτω δὲ ἄλλος, τετράγωνοι δὲ ἄμφω, πυγόνος δὲ τὸ μῆκος. τοσοῦτον δὲ ἄρα τῶν 288

the soil and it dies. Accordingly snake-hunters from and to the neighbouring Libya use devices of this kind. These charmers of venomous reptiles tame a great number and bring them for people to wonder at, and with them they import a load of soil from Libya sufficient for their need. This they do by way of precaution, to prevent the snakes from meeting their death. With this object, when they arrive at the aforesaid island they do not put down their snakes until they have laid a bed of the imported soil. This done, they collect crowds and fill the unintelligent majority with amazement. Now as long as each snake remains coiled up and settled in its place, or rises up without however crossing the limit of its own native dust, so long it lives. If however it strays on to the alien soil which is strange and hostile to it, it dies, and naturally so. For if the will of Zeus did not fail of effect in the case of Thetis, and would not fail in the case of any other person, far less, I think, will it prove ineffectual when his own nurse is concerned.

3. The river Indus is devoid of savage creatures; ^{A monstrous} _{Snake in the Indus} the only thing that is born in it is a worm, so they say, in appearance like those that are engendered in, and feed upon, timber. But these creatures attain to a length of as much as seven cubits, though one might find specimens both larger and smaller. Their bulk is such that a ten-year-old boy could hardly encircle it with his arms. A single tooth is attached to the upper jaw, another to the lower, and both are square and about eighteen inches long; and such is

¹ θῆρία.

² πηχῶν MSS always.
³ ἀρκέσει most MSS, λαχύσει V, <ἄν> ἀρκέσει Jac.

όδόντων αὐτοῖς τὸ κράτος ἔστι· πᾶν ὅ τι ἀν ὑπ' αὐτοῖς λάβωσι συντρίβουσι ράστα, ἐάν τε λίθος ἢ ἐάν τε ἥμερον ζῷον ἢ ἄγριον. καὶ μεθ' ἥμέραν μὲν κάτω καὶ ἐν *τῷ*¹ βυθῷ τοῦ ποταμοῦ διατρίβουσι, τῷ πηλῷ καὶ τῇ ἵλνι φιληδούντες, καὶ ἐντεύθεν οὐκ εἰσὶν ἔκδηλοι· νύκτωρ δὲ προῖσιν ἐς τὴν γῆν, καὶ ὅτῳ ἀν περιτύχωσιν, ἢ ἵππῳ ἢ βοὶ ἢ ὄνῳ, συντρίβουσιν αὐτόν, εἴτα σύρουσιν ἐς τὰ ἑαυτῶν ἥθη, καὶ ἐσθίουσιν ἐν τῷ ποταμῷ, καὶ πάντα βρύκουσι ² τὰ μέλη πλὴν τῆς τοῦ ζῴου κοιλίας. εἰ δὲ αὐτοὺς καὶ ἐν ἥμέρᾳ πιέζοι λιμός, εἴτε κάμηλος πίνοι ἐπὶ τῆς ὅχθης εἴτε βοῦς, ὑπανερπίσαντες καὶ λαβόμενοι ἀκρων τῶν χειλέων μάλα εὐλαβῶς, ὅρμῃ βιαιοτάτῃ καὶ ἔλξει ἔγκρατεῖ ἐς τὸ ὕδωρ ἄγονται, καὶ δεῖπνον ἰσχουσι. δορὰ δὲ ἔκαστον περιαμπέχει τὸ πάχος καὶ δύο δακτύλων. ἄγρα δὲ αὐτῶν ³ καὶ θήρα τὸν τρόπον τόνδε τετέχνασται. ἄγκιστρον παχὺ καὶ ἰσχυρὸν ἀλύσει σιδηρῷ προσηρτημένον καθιάσι, προσδήσαντες αὐτῷ λευκολίνου ταλαντιαῖον ⁴ ὅπλον, ἐρίω κατειλήσαντες καὶ τὸ ⁵ καὶ τό, ἵνα μὴ διατράγῃ ὁ σκώληξ αὐτά, ἀναπήξαντες δὲ ἐς τὸ ἄγκιστρον ἄρνα ἢ ἔριφον, εἴτα μέντοι ἐς τὸ τοῦ ποταμοῦ ὕδωρ μεθιάσιν. ἔχονται δὲ ἀνθρώποι τοῦ ὅπλου καὶ τριάκοντα, καὶ ἔκαστος ἀκόντιόν τε ἐνηργκύληται καὶ μάχαιραν παρήρηται. καὶ παράκειται ἔνδια εὐτρεπῆ, παίειν εἰ δέοι· κρανείας δέ ἔστι ταῦτα, ἰσχυρὰ ἄγαν. εἴτα περισχεθέντα τῷ ἄγκιστρῳ καὶ τὸ δέλεαρ καταπιόντα τὸν σκώληκα ἀνέλκουσι, ⁶ θηραθέντα δὲ ἀποκτείνουσι, καὶ πρὸς τὴν εὐληγερῶντα τριάκοντα ἥμερῶν. λείβεται

¹ *τῷ* add. H.

² Schöp: βρυκῶσι.

the strength of their teeth that they can crush with the greatest ease anything that they get between them, be it stone, be it animal, tame or wild. During the daytime they live at the bottom of the river, wallowing in the mud and slime; for that reason they are not to be seen. But at night they emerge on to the land, and whatever they encounter, whether horse or ox or ass, they crush and then drag down to their haunts and eat it in the river, devouring every member of the animal excepting its paunch. If however they are assailed by hunger during the day as well, and should a camel or an ox be drinking on the bank, they slide furtively up and seizing firmly upon its lips, haul it along with the utmost force and drag it by sheer strength into the water, where they feast upon it. Each one is covered with a hide two fingers thick. The following means have been devised for hunting and capturing them. Men let its capture down a stout, strong hook attached to an iron chain, and to this they fasten a rope of white flax weighing a talent, and they wrap wool round both chain and rope to prevent the worm biting through them. On the hook they fix a lamb or a kid, and then let them sink in the river. As many as thirty men hold on to the rope and each of them has a javelin ready to hurl and a sword at his side. Wooden clubs are placed handy, should they need to deal blows, and these are of cornel-wood and very hard. Then when the worm is secured on the hook and has swallowed the bait, the men haul, and having captured it and killed it, hang it up in the sun for thirty days. From the body

³ κατ' αὐτῶν.

⁵ Jac: καὶ τὸ ἄγκιστρον.

⁴ πλατέος.

⁶ ἔλκουσι.

δὲ ἔξ αὐτοῦ ἔλαιον παχὺ ἐσ ἀγγεῖα κεράμου. ἀφίσι δὲ ἔκαστον ζῶν ἐσ κοτύλας δέκα. τοῦτο δὴ τὸ ἔλαιον *τῷ*¹ βασιλεῖ τῶν Ἰνδῶν κομίζουσι, σημεῖα ἐπιβαλόντες² ἔχειν γὰρ αὐτοῦ ἄλλον οὐδὲ ὅσον ράνιδα ἐφεῦται. ἀχρεῖον δὲ ἔστι τὸ λοιπὸν τοῦ ζῶν σκῆνος. ἔχει δὲ ἄρα τὸ ἔλαιον ἵσχυν ἐκείνην. ὄντινα ἀν ξύλων σωρὸν καταπρῆσαι τε καὶ ἐσ ἀνθρακιὰν στορέσαι θελήσης, κοτύλην ἐπιχέας τοῦδε ἔξαφεις, μὴ πρότερον ὑποχέας πυρὸς σπέρμα. εἰ δὲ καταπρῆσαι ἀνθρωπὸν ἢ ζῶν, σὺ μὲν ἐπιχεῖς, τὸ δὲ παραχρῆμα ἐνεπρήσθη. τούτῳ τοῖ φασι τὸν τῶν Ἰνδῶν βασιλέα καὶ τὰς πόλεις αἱρεῦν τὰς ἐσ ἔχθραν προελθούσας οἱ, καὶ μήτε κριοὺς μήτε χελώνας μήτε τὰς ἄλλας ἐλεπόλεις ἀναμένειν, ἐπεὶ καταπιμπρὰς ἥρηκεν ἀγγεῖα γὰρ κεραμέα ὅσον κοτύλην ἔκαστον χωροῦντα ἐμπλήσας αὐτοῦ καὶ ἀποφράξας ἀνωθεν ἐσ τὰς πύλας σφενδονῷ. ὅταν δὲ³ τύχῃ *τῷν*⁴ θυρίδων, τὰ μὲν ἀγγεῖα προσαράττεται καὶ ἀπερράγη, καὶ τὸ ἔλαιον κατώλισθε, καὶ τῶν θυρῶν πῦρ κατεχύθη, καὶ ἀσβεστόν ἔστι. καὶ ὅπλα δὲ κάει καὶ ἀνθρώπους μαχομένους, καὶ ἀπλετόν⁵ ἔστι τὴν ἵσχυν. κομίζεται δὲ καὶ ἀφανίζεται πολλοῦ φορυτοῦ καταχυθέντος.⁶ λέγει δὲ Κνιδιος Κτησίας ταῦτα.

4. Ἡ φώκαια⁷ ὄμοιον δελφῖνι ζῶόν ἔστιν, ἔχει δὲ γάλα καὶ αὐτή. χρόαν δὲ οὐκ ἔστι μέλαινα, κναωψ δὲ εἴκασται τῷ βαθυτάτῳ, ἀναπνεῖ δὲ οὐ βραγχίοις, ἀλλὰ φυσητῆρι. τοῦτο γὰρ καὶ καλοῦ-

¹ *τῷ* add. H.

³ τε.

² ἐπιβάλλοντες.

⁴ *τῷν* add. H.

there drips a thick oil into earthenware vessels; and the oil from each worm yields up to ten *cotylae*.^a This oil they seal and bring to the Indian King; no one else is permitted to have so much as a drop. The rest of the carcase is of no use. Now the oil has this power: should you wish to burn a pile of wood and to scatter the embers, pour on a *cotyle* and you will set it alight without previously applying a spark. And if you want to burn a man or an animal, pour some oil over him and at once he is set on fire. With this, they say, the Indian King even takes cities that have risen against him; he does not wait for battering-rams or penthouses or any other siege-engines, for he burns them down and captures them. He fills earthen vessels, each holding one *cotyle*, with oil, seals them, and slings them from above against the gates. When the vessels touch the embrasures they are dashed into fragments; the oil oozes down; fire pours over the doors, and nothing can quench it. And it burns weapons and fighting men, so tremendous is its force. It is however allayed and put out if piles of rubbish are poured over it.

Such is the account given by Ctesias of Cnidus.

4. The Porpoise is a creature like the dolphin, and ^{The} *Porpoise* it too has milk. Its colour is not black but resembles very deep blue. It breathes not through gills but through a blow-hole, for that is the name they give

^a 1 κοτύλη = about $\frac{1}{2}$ pint.

⁵ *Triller*: ἀπληστον.

⁶ πολλῷ φορυτῷ καταχυθέντι.

⁷ *Schn*: φάλαινα.

σὸν οἱ τοῦ πνεύματος τὴν ὅδον. διατριβὴ δὲ ὁ Πόντος αὐτῇ καὶ ἡ ἐκεῖ θάλαττα· πλανᾶται δὲ <τῶν>¹ ἥθων ἐκείνων ἔξωτέρω ἡ φώκαια² ἥκιστα.

5. Τὸν ἄρρενα ἡ θήλεια νικήσασα ὅρνις³ ἐν τῇ μάχῃ, ἀβρύνεται τε ὑφ' ἥδονῆς καὶ καθίσι κάλλαια,⁴ οὐκ ἐσ τοσοῦτον μὲν ἐσ ὅσον καὶ οἱ ἀλεκτρυόνες, καθίσι δ' οὖν, καὶ φρονήματος ὑποπίμπλαται, καὶ βαίνει μακρότερα.

6. Φιλοίκειον δὲ δελφίς ζῶν πεπίστευται. καὶ τὸ⁵ μαρτύριον, Αἴνος ἐστι πόλις Θρῆσσα. ἔτυχεν οὖν ἀλῶναι δελφίνα καὶ τρωθῆναι μέν, οὐ μὴν ἐσ θάνατον, ἀλλ' <ώς>⁶ ἐπὶ βιώσιμα ἐναι τῷ ἔαλωκότι. οὐκοῦν ἐρρύη μὲν αἷμα, ἥσθοντο δέ οἱ ἀθήρατοι, καὶ ἀφίκοντο ἐσ τὸν λιμένα ἀγέλη, καὶ κατεσκίρτων, καὶ <δῆλοι>⁷ ἥσάν τι δρασείοντες οὐκ ἀγαθόν.⁸ οἱ τοίνυν Αἴνοι ἔδεισαν καὶ ἀφῆκαν τὸν ἔαλωκότα. καὶ ἐκεῖνοι κομισάμενοι ὡς ἔνα τῶν κηδεστῶν⁹ ὥχοντο ἀπίόντες. σπανίως¹⁰ δὲ ἀνθρωπος ἡ οἰκείω δυστυχήσαντι ἡ οἰκείᾳ κουνωδὸς σπουδῆς καὶ φροντίδος.

7. Ἐν Αἰγύπτῳ πίθηκος, ὡς φησιν Εὔδημος, ἐδιώκετο, αἴλουροι δὲ ἥσαν οἱ διώκοντες. ἀνὰ κράτος οὖν ἀποδιδράσκων ὥρμησεν εὐθὺν δένδρον τινός, οἱ δὲ καὶ αὐτοὶ ἀνέθορον¹¹ ὥκιστα. ἔχονται

¹ <τῶν> add. H.

³ ὅρνις.

⁵ τούτου τό.

⁷ <δῆλοι> add. Cobet.

² Schn: φάλαινα.

⁴ κάλλη.

⁶ <ώς> add. H.

to its air-passage. The Porpoise frequents Pontus and the sea round about, and rarely strays beyond its familiar haunts.

5. When a Hen has defeated a cock-bird in battle ^{The} ^{victorious} ^{Hen} it gives itself airs from sheer delight and lets down wattles, not however to the same extent as cocks, although it does so and is filled with pride and struts more grandly.

6. The Dolphin is believed to love its own kin, and ^{A captured} ^{Dolphin} here is the evidence. Aenus is a city in Thrace. Now it happened that a Dolphin was captured and wounded, not indeed fatally, but the captive was still able to live. So when its blood flowed the dolphins which had not been caught saw this and came thronging into the harbour and leaping about and were plainly bent on some mischief. At this the people of Aenus took fright and let their captive go, and the dolphins, escorting as it might be some kinsman, departed.

But a human being will hardly attend or give a thought to a relative, be it man or woman, in misfortune.

7. In Egypt, says Eudemus, a Monkey was being ^{Monkey} ^{and Cats} pursued and Cats were the pursuers. So the Monkey fled as fast as he could and made straight for a tree. But the Cats also ran up very swiftly, for they cling to

⁸ ἀγαθόν ἐν ἔθει δὲ ἦν, ὡς τὸ εἰκός, καὶ αὐτὸν τῆχεσθαι καὶ παῖδας αὐτῶν.

⁹ ὡς . . . κηδεστῶν] ὡς ἐταίρων ἔνα τῶν κ. ἡ γένει προστηκότων.

¹⁰ σπάνιον.

¹¹ συνέθορον.

γάρ τῶν φλοιῶν, καὶ ἔστι καὶ τούτοις ἐς δένδρα ἐπιβατά.¹ ὁ δὲ ὡς ἡλίσκετο εἰς ὄν, καὶ ταῦτα ὑπὸ πολλῶν, ἐκπηδᾶ τοῦ πρέμουν, καὶ κλάδους τυὸς ἐπηρημένου² καὶ μετεώρου λαμβάνεται ἄκρους ταῖς χερσὶ, καὶ ἐγκρατῶς εἰχετο οὐκ ἐπ' ὀλίγον· οἱ δὲ αἴλουροι, ὡς οὐκ ἦν ἐφικτὰ αὐτοῖς ἔτι, ἐπ' ἀλλην θήραν κατέδραμον. ὁ δὲ κατὰ πολλὴν τὴν σπουδὴν διεσώζετο, ἔαντῳ ὀφείλων ὡς τὸ εἰκὸς ζωάγρια.

8. Ἀριστοτέλης ὄφεσιν ἔχθραν εἶναι τὴν Ἀστυπαλαιέων γῆν λέγει, καθάπερ καὶ τὴν Ῥήμειαν ταῖς γαλαῖς ὁ αὐτὸς ὅμολογεν ἡμῖν. κορώνῃ δὲ ἐς τὴν Ἀθηναίων ἄκροπολιν οὐκ <ἔστιν>³ ἐπιβατά.⁴ ἡμιόνων δὲ Ἡλιν μητέρα οὐκ ἔρεις, ἢ τὸ λεχθέν ψεῦδος ἔστιν.

9. Ρηγίνοις καὶ Λοκροῖς ἐς τὴν γῆν τὴν ἀλλήλων παριέναι καὶ γεωργεῦν ἔνσπονδόν ἔστιν. οὐ μὴν ὅμολογούσι τούτοις οὐδὲ ἐς μίαν νοοῦσι καὶ τὴν αὐτὴν οἱ τέττιγες οἱ τῶνδε καὶ τῶνδε, ἐπεὶ τὸν μὲν Λοκρὸν ἐν Ρηγίῳ σιγηλότατον ἔξεις, τὸν δὲ Ρηγίνον ἐν τοῖς Λοκροῖς ἀφωνότατον. καὶ τίς ἡ αἰτία τῆς τοιαύτης ἀντιδόσεως⁵ ἐγώ μὲν οὐκ οἶδα οὐδὲ ἄλλος, εἰ μὴ μάτην θρασύνοιτο· οἶδε δέ, ὥς Ρηγίνοι καὶ Λοκροί, μόνη ἡ φύσις. ποταμὸς γοῦν τῆς τε Ρηγίνων καὶ τῆς Λοκρίδος

¹ ἐπιβατόν.

³ <ἔστιν> add. H.

⁵ τοιαύτης ἀμοιβῆδον εἰς τὴν σιωπὴν ἀντιδόσεως.

² ὑπηρημένου.

⁴ ἐπιβατόν.

the bark and can also climb trees. But as he was going to be caught, being one against many, he leapt from the trunk and with his paws seized the end of an overhanging branch high up and clung to it for a long while. And since the Cats could no longer get at him, they descended to go after other prey. So the Monkey was saved by his own considerable exertions, and it was to himself, as was proper, that he owed the reward for his rescue.

8. Aristotle says^a that the soil of Astypalaea^b is unfriendly to snakes; just as, according to the same writer, Rhenea is to martens. No crow can go up on to the Acropolis at Athens. Say that Elis is the mother of mules,^c and you say what is false.

9. There is an agreement between the people of Rhegium and of Locris^d that they shall have access to, and shall cultivate, one another's lands. But the Cicadas of the two territories do not agree to this and are not of one and the same mind, for you will find the Locrian Cicada is completely silent in Rhegium, and the Cicada from Rhegium is absolutely voiceless among the Locrians. What the cause of such an exchange may be neither I nor anyone else, save an idle boaster, can say. Only to Nature, you men of Rhegium and of Locris, is it known. At any rate there is a river^e separating the territories of Rhegium

^a The passage is not in his extant works; fr. 315 (Rose *Arist. pseudopigraphus*, p. 331).

^b Astypalaea and Rhenea are islands of the Cyclades.

^c Cp. Hdt. 4. 30.

^d The two towns lay some 35 mi. apart in the 'toe' of Italy.

^e The Caeceinus acc. to Paus. 6. 6. 4, the Halex acc. to Strabo 6. 260 and others.

ἔστι μέσος, καὶ εἴργονται γε οὐδὲ πλεθριαίω διαστήματι¹ αἱ ὄχθαι, καὶ ὅμως οὐδέτεροι² διαπέτονται αὐτόν. καὶ ἐν Κεφαλληνίᾳ³ ποταμός ἔστιν, ὅσπερ οὖν τῆς τε εὐγονίας τῶν τεττύγων καὶ τῆς ἀγονίας αἴτιος.

10. Τὸν βασιλέα αὐτῶν αἱ μέλιτται πρᾶον ὄντα καὶ ἥμερον καὶ ὁμοῦ τι καὶ ἀκεντρον ὅταν αὐτὰς ἀπολίπῃ μεταθέουσί τε καὶ διώκουσι φυγάδα τῆς ἀρχῆς ὄντα. ρίνηλατοῦσι δὲ αὐτὸν ἀπορρήτως, καὶ ἐκ τῆς ὁσμῆς τῆς περὶ αὐτὸν αἴρουσι, καὶ ἐς τὴν βασιλείαν ἐπανάγονται ἐκοῦσαι τε καὶ βουλόμεναι καὶ τοῦ τρόπου ἀγάμεναι. Πεισίστρατον δὲ ἔξηλασαν Ἀθηναῖοι καὶ Συρακόσιοι⁴ Διονύσιον καὶ ἄλλοι ἄλλους, τυράννους τε καὶ παρανόμους ὄντας καὶ τέχνην βασιλικὴν ἀποδείξασθαι μὴ δυναμένους, ἥπερ οὖν φιλανθρωπία τε καὶ τῶν ὑπηκόων ἔστι προστασία.

11. Μέλει τῷ βασιλεῖ τῶν μελιττῶν κεκομῆσθαι τὸ σμῆνος τὸν τρόπον τοῦτον. τὰς μὲν προστάττει ὑδροφορεῦν, τὰς δὲ ἔνδον κηρία διαπλάττειν, τὴν γε μὴν τρίτην μοῖραν ἐπὶ τὴν νομῆν προιέναι· εἴτα μέντοι ἀμείβουσι τὰ ἔργα ἐκ περιόδου κάλλιστά πως⁵ ἀποκριθείσης.⁶ αὐτὸς δὲ ὁ βασιλεύς, ἀπόχρη οἱ τούτων πεφροντικέναι καὶ νομοθετεῖν ὅσα προέπον κατὰ τοὺς μεγάλους ἀρχοντας, οὓς οἱ φιλόσοφοι φιλοῦσιν ὄνομάζειν

¹ διαστήματι μέσοφ.

² οὐδέτεροι.

³ Κεφαλληνία.

⁴ Συρακού- MSS *always*.

⁵ δὲ πως.

and Locris, and the banks are not so much as a hundred feet apart; for all that the Cicadas of neither side fly across it. And in Cephalenia there is a river which occasions both fertility and barrenness among Cicadas.

10. Bees when forsaken by their King, who is at ^{Bees and their King} once gentle and inoffensive and also stingless, give chase and pursue after the deserter from the post of rule. They track him down in some mysterious way and detect him by means of the smell he diffuses and bring him back to his kingdom of their own free will, indeed eagerly, for they admire his disposition. But the Athenians drove out Pisistratus,^a and the Syracusans Dionysius,^b and other states their rulers, since they were tyrants and broke the laws and could not exhibit the art of kingship which consists in loving one's fellow-men and protecting one's subjects.

11. It is the concern of the King Bee that his hive ^{The King Bee and his state} should be regulated in the following manner. To some bees he assigns the bringing of water, to others the fashioning of honeycombs within the hive, while a third lot must go abroad to gather food. But after a time they exchange duties in a precisely determined rotation. As to the King himself, it is enough for him to take thought and to legislate for the matters that I mentioned above after the manner of great rulers to whom philosophers like to ascribe simul-

^a Tyrant of Athens 560 B.C., twice expelled but regained power and held it till his death, 527 B.C.

^b See below, ch. 15 n.

⁶ Gow: ἀποκριθεῖσαι (so H) φιλοῦσιν οἰκουρεῦν αἱ πρεοβύταται MSS, φιλοῦσιν . . . πρεοβύταται del. H.

πολιτικούς τε καὶ βασιλικοὺς τοὺς αὐτούς· τὰ δὲ ἄλλα ἡσυχάζει καὶ τοῦ αὐτουργεῖν ἀφεῖται. ἐὰν δὲ ἦ λόγον ταῖς μελίτταις μεταστήναι, τηνικαῦτα καὶ ὁ ἄρχων ἀπαλλάττεται. καὶ ἐὰν μὲν ἔτι νέος ἦ, ἥγεῖται, αἱ δὲ λοιπαὶ ἔπονται.¹ ἐὰν δὲ πρεσβύτερος, φοράδην ἔρχεται, κομιζούσων αὐτὸν μελιττῶν ἄλλων. αἱ μελιτται δὲ ὑπὸ συνθήματι ἐς ὑπονομέας τρέπονται. ὅταν δὲ δοκῇ καιρὸς ἔναι τοικαθεύδειν, ὁ² βασιλεὺς μιᾷ προστάττει ὑποσημῆναι καταδαρθάνειν. καὶ ἡ μὲν πεισθεῖσα τοῦτο ἐκήρυξεν, αἱ δὲ ἐς κοῖτον τρέπονται ἐντεῦθεν, τέως βομβοῦσαι. ἐως *μέν*³ οὖν περίεστιν ὁ βασιλεὺς, εὐθενεῖται⁴ τὸ σμῆνος, καὶ ἀταξία πᾶσα ἡφανίσθη, καὶ οἱ μὲν κηφῆνες ἀγαπητῶς ἐν τοῖς ἑαυτῶν κυττάροις ἡσυχάζουσιν, αἱ δὲ⁵ πρεσβύτεραι διαιτῶνται ἴδιᾳ, καὶ αἱ νέαι ἴδιᾳ, καὶ καθ' ἑαυτὸν ὁ βασιλεὺς, καὶ αἱ σχαδόνες ἐφ' ἑαυτῶν εἰσιν, καὶ ἡ τροφὴ καὶ αἱ ἀφοδοι χωρὶς ἐπειδὰν δὲ ὁ βασιλεὺς ἀπόληται, ἀταξίας τε καὶ ἀναρχίας μεστὰ πάντα· οἱ τε γάρ κηφῆνες τοῖς τῶν μελιττῶν κυττάροις ἐντίκτουσι, τά τε λοιπὰ ἐν ἀλλήλοις φυρόμενα εὐθενεῖσθαι τῷ σμήνει τὸ λοιπὸν οὐκ ἐπιτρέπει· διαφθείρονται δὲ τελευτῶσαι ἐρημίᾳ ἀρχοντος. βίον δὲ καθαρὸν ζῆ μελίττα, καὶ ζώου οὐκ ἄν οὐδενὸς πάσαιτό ποτε· καὶ οὐ δεῖται Πυθαγόρου συμβούλου οὐδὲ ἔν, ἀπόχρη δὲ ὅρα σήτον αὐτῇ εἶναι τὰ ἄνθη. ἔστι δὲ καὶ σωφροσύνη ἀκροτάτη. χλιδὴν γοῦν καὶ θρύψιν μεμίσηκε. καὶ τὸ μαρτύριον, τὸν χρισάμενον μύρω διώκει τε καὶ ἐλαύνει ὡς πολέμιον ἀνήκεστα δράσαντα. οἶδε δὲ καὶ τὸν

¹ ἄγονται.² ὁ μέν.³ *μέν* add. H.

taneously the qualities of a citizen and of a king. For the rest he lives at ease and abstains from physical labour. If however it is expedient for the bees to change their dwelling, then the ruler departs, and if he happens to be still young, he leads the way and the rest follow; if however he is elderly, he is carried on his way and conveyed by other bees.

At a signal bees retire to slumber. When it seems to be time to go to sleep the King commands one bee to give the signal for going to rest. And the bee obeys and gives the word, whereupon the bees that have been buzzing till then retire to bed. Now so long as the King survives, the swarm flourishes and all disorder is suppressed. The drones gladly remain at rest in their cells, the older bees dwell in their quarters apart, the young in theirs, the King by himself, and the larvae in their own place. Their food and their excrement are in separate places. But when the King dies, disorder and anarchy fill the place; the drones produce offspring in the cells of the bees; the general confusion no longer permits the swarm to thrive, and finally the bees perish for want of a ruler.

The Bee leads a blameless life and would never touch animal food. It has no need of Pythagoras for counsellor, but flowers afford it food enough. It is in the highest degree temperate; at any rate it abhors luxury and delicate living; witness the fact that it pursues and drives away a man who has perfumed himself, as if he were some enemy who has perpetrated actions past all remedy. It recognises too a

⁴ εἰρήνη εὐθην-⁵ τε.

ἐλθόντα ¹ ἐξ ἀκολάστου ὄμιλίας,² καὶ διώκει καὶ ἐκεῦνον οὐα δῆπου ἔχθιστον. καὶ ἀνδρείας δὲ εὑ ἥκουσι καὶ ἀτρεπτοὶ εἰσιν. οὐδὲ ἐν γοῦν ζῷον ἀποδιδράσκουσιν, οὐδὲ μὴν κάκη εἴκουσι, χωροῦσι δὲ ὄμβσε. καὶ πρὸς μὲν τοὺς μὴ ἐνοχλοῦντας μηδὲ ἄρχοντας ἀδίκων μηδὲ τῷ σμῆνει προσιόντας κακούργως καὶ σὺν ἐπιβουλῇ εἰρηναῖς αὐταῖς καὶ ἐνσπονδά ἔστι, πόλεμος δὲ ἀκήρυκτος τὸ φόδόμενον τοῦτο ἐπὶ τοὺς λυποῦντας ἔξαπτεται, καὶ ὅστις ἥκει κεραῖσσων τὸ μέλι αὐταῖς, ἐς τοὺς ἔχθροὺς ηρίθμηται οὗτος. παιόνουσι δὲ καὶ τοὺς σφῆκας κακῶς. λέγει δὲ Ἀριστοτέλης ὅτι καὶ ἵππεῖν ³ ποτε ἐντυχοῦσαι πρὸς τῷ σμῆνει ἀπέκτειναν αὐτὸν ἐπιθέμεναι κατὰ τὸ καρτερὸν αἱ μέλιτται αὐτῷ ἵππω. ἥδη μέντοι καὶ πρὸς ἀλλήλας διαφέρονται, καὶ αἱ δυνατώτεραι κρατοῦσι τῶν ἡττόνων. κρατοῦσι δὲ ὡς ἀκούω αὐτῶν οἱ τε φρύνοι καὶ οἱ ἐκ τῶν τελμάτων βάτραχοι οἱ τε μέροπες καὶ αἱ χειλιδόνες, πολλάκις γε μὴν καὶ οἱ σφῆκες. ὅστις δὲ τούτων ἐκράτησε, Καδμείαν ὡς γε εἰπεῖν τὴν νίκην ἐνίκησε. παιόμενοι γάρ καὶ κεντούμενοι κακῶς ἀπαλλάττουσιν. εἰσὶ γάρ οὐ μένον τῷ θυμῷ ἡ τοῖς κέντροις ὠπλισμέναι. οὐκ ἀμοιροῦσι δὲ οὐδὲ τῆς ἐς τὸ προμηθὲς σοφίας, καὶ Ἀριστοτέλης τεκμηριοῦ ὁ λέγω. ἔστι δὲ τοιοῦτον. ἐλθοῦσαι μέλιτται ⁴ ἐπὶ τι σμῆνος οὐκ οἰκεῖον

¹ προσελθόντα.

² ἀκολασίας τε καὶ ὄμιλίας τῆς πρὸς τινα.

³ Reiske: ἵππω.

⁴ αἱ μ.

^a The 'horseman' is an addition of Aelian's.

^b Two explanations are given: (i) Cadmus slew a dragon set by Ares to guard a well. From its teeth sprang armed

man who comes from an unchaste bed, and him also it pursues, as though he were its bitterest foe. And its courage Bees are well-endowed with courage and are undaunted. For instance, there is not a single animal from which they flee; they are not mastered by cowardice but go to the attack. Towards those who do not trouble them or start to injure them or who do not approach the hive bent on mischief and with evil intent they show themselves peaceful and friendly; but against those who would injure them the fires of a truceless war, as the phrase goes, are kindled; and anyone who comes to plunder their honey is reckoned among their enemies. And they sting even wasps severely. And Aristotle records its sting [HA 626 a 21] how Bees once finding a horseman ^a near the hive attacked him violently and slew both him and his horse. And further, they fight with one another, and the stronger party defeats the weaker. But I learn that toads and frogs from pools, bee-its enemies eaters, and swallows defeat them, and frequently wasps do so too. Yet the victor achieves what you might call a Cadmean victory,^b for he comes off badly from their blows and stings, since the Bees are armed with courage no less than with stings. But Bees are not without a share of the wisdom of foresight, and Aristotle vouches for my statement [HA 626 b 12] thus. Some Bees came to a hive that was not theirs but a different one and proceeded to plunder the

men who would have fallen upon C. had he not prevailed upon them to kill one another. (ii) Eteocles the defender, and Polynices the assailant of Thebes, the city founded by Cadmus, slew each other in battle. The Thebans were victorious but were later driven out by the descendants of the 'Septem contra Thebas.'

ἀλλὰ ἔτερον, εἶτα τὸ μηδέν σφισι προσῆκον ἐκεράζον μέλι. αἱ δὲ καίτοι συλώμεναι τὸν σφέτερον πόνον, ὅμως ἐνεκαρτέρουν ἡσυχῇ ἀτρεμοῦσαι, εἶτα μέντοι τὸ μέλλον ἐγκρατῶς ἐκαραδόκουν. ἐπειὶ δὲ ὁ μελιττουργὸς τὰς πολλὰς τῶν ἔχθρῶν ἀπέκτεινεν, αἱ ἔνδον καταγνοῦσαι ὅτι ἄρα δύνανται ἀξιόπιστοι εἶναι πρὸς τὴν μάχην τὴν ἰσοπαλῆ, προελθοῦσαι καὶ τὸν ἡμύναντο, καὶ δίκας ἀπῆτησαν ὑπὲρ ὃν ἐσυλήθησαν οὐδαμῶς μεμπτάς.

12. Καὶ τοῦτο δὲ φιλεργίας¹ τῆς τῶν² μελιτῶν μαρτύριον.³ ἐν γοῦν τοῦς χειμεριωτάτους τῶν χωρίων μετὰ Πλειάδων δυσμᾶς ἐσ ἰσημερίαν ἡρινὴν διατελοῦσιν οὐκουροῦσαι τε καὶ ἔνδον ἀτρεμοῦσαι ἀλέας πόθῳ καὶ φυγῇ ρίγους αἱ μέλιτται· τὸν δὲ ἄλλον χρόνον τοῦ ἔτους πάντα ἀργαίαν τε⁴ καὶ ἡσυχίαν μισοῦσι, καὶ καμένη εἰσιν ἀγαθαῖ· καὶ οὐκ ἀν ποτε ἴδοις βλακεύονταν μέλιτταν τῆς ὥρας ἐκείνης ἔξω ἐν ἥ μαλκιεὶ⁵ τὰ μέλη.

13. Γεωμετρίαν δὲ καὶ κάλλη σχημάτων καὶ ὥραιας πλάσεις αὐτῶν ὅνευ τέχνης τε καὶ κανόνων καὶ τοῦ καλουμένου ὑπὸ τῶν σοφῶν διαβήτου⁶ ἀποδείκνυνται αἱ μέλιτται. ὅταν δὲ ἐπιγονὴ ἥ καὶ εὐθενὴ ταῖς μελίτταις τὸ σμήνος, ἐκπέμπουσι⁷ ὡσπερ οὖν αἱ μέγισται τε καὶ πολυαδρούμεναι τῶν πόλεων. οἶδε δὲ ἄρα ἡ μέλιττα καὶ

¹ τῆς φιλεργίας.

² Jas: τῆς μ. I, τῶν μ. other MSS.

³ τὸ μαρτύριον.

⁴ μέν.

honey which did not belong to them. But the Bees which were being despoiled of their labours nevertheless remained quiet and waited patiently to see what would happen. Then, when the bee-keeper had killed the greater number of the enemy, the Bees in the hive realised that they were in fact sufficient to sustain an equal combat and emerged to strike back, and the penalty which they exacted for the robbery left nothing to cavil at.

12. Here is further evidence of the industry of Bees. In the coldest countries from the time when The Bee, its industry
the Pleiads have set^a until the vernal equinox they continue at home and stay quiet in the hive, longing for the warmth and shunning the cold. But for the rest of the year they abhor indolence and repose and are good at hard labour. And you would never see a Bee idling unless it were during the season when their limbs are numb with cold.

13. Bees practise geometry and produce their graceful figures and beautiful conformations without any theory or rules of art, without what the learned call a 'compass.' And when their numbers increase and the swarm thrives they send out colonies just as its colonies the largest and most populous cities do. Now the Bee knows when there is rain that threatens to persist, and when there will be a gale. But if surprised as weather-prophet

^a About the beginning of November.

⁵ Schn: μαλακιέ.

⁶ διαβήτου τὸ κάλλιστον σχημάτων ἐξάγωνόν τε καὶ ἐξάπλευρον καὶ ἴσογόνιον.

⁷ καὶ εἰς ἀποικίαν ἐκπέμπουσιν.

νέτοῦ ἀπειλοῦντος ἐπιδημίαν καὶ σκληρὸν πνεῦμα ἐσόμενον. εἰ δὲ αὐτῇ παρὰ δόξαν γένοιτο τὸ τοῦ πνεύματος, ὅφει φέρουσαν λίθον ἐκάστην ἄκροις τοῖς ποσὶν ἔρμα εἶναι.¹ ὥπερ δὲ ὁ θεός Πλάτων περὶ τῶν τεττίγων λέγει καὶ τῆς ἐκείνων φιλῳδίας τε καὶ φιλομουσίας, τοῦτ' ἀν καὶ περὶ τοῦ τῶν μελιτῶν χοροῦ εἴποι τις. ὅταν γοῦν σκιρτήσωσιν ἡ πλανηθῶσιν, ἐνταῦθα οἱ σμηνουργοὶ κροτοῦσι κρότον τινὰ ἐμμελῆ τε καὶ συμμελῆ· αἱ δὲ ὡς ὑπὸ Σειρῆνος ἐλκοῦσαι, καὶ μέντοι καὶ ὑποστρέφουσιν ἐσθήτη τὰ οἰκεῖα αὐθίς.

14. Ἐν τῇ Γυάρῳ² τῇ νήσῳ³ Ἀριστοτέλης λέγει μῦνος εἶναι καὶ μέντοι καὶ τὴν γῆν σιτεῖσθαι τὴν σιδηρῖτιν. Ἀμύντας δὲ καὶ τοὺς ἐν Τερηδόνι (γῆς³ δέ ἐστιν αὐτῇ τῆς Βαβυλωνίας) τὴν αὐτὴν προσφέρεοθαι λέγει.

Ἐν Λάτρῳ δὲ τῆς Καρίας ἀκούω σκορπίους εἶναι, οἵπερ οὖν τοὺς μὲν πολίτας σφίσι παίονσαν ἐσ θάνατον, τοὺς δὲ ἔξενους ἡσυχῆ καὶ δόσον παρασχεῖν ὀδαξησμόν, ἐμοὶ δοκεῖν⁴ τοῦ Ξενίου Διὸς τοὺς ἀφικνουμένους τὸ δῶρον τοῦτο ἀποκρίναντος.

15. Βασιλεύονται δὲ ἄρα καὶ σφῆκες, ἀλλ' οὐ τυραννοῦνται ὡς ἄνθρωποι. καὶ τὸ μαρτύριον, ἀκεντροὶ καὶ οἵδε εἰσί. καὶ οἱ μὲν ὑπήκοοι τὰ ἔργα πλάττειν αὐτοῖς νόμον ἔχουσιν, οἱ δὲ ἀρχοντές εἴσι διπλάσιοι μὲν τὸ μέγεθος, πρᾶοι δὲ καὶ οἱοι μήτε ἔκοντες λυπεῖν ἔχειν μήτε ἄκοντες. τίς οὖν οὐκ ἀν μισήσει⁵ Διονυσίους τοὺς ἐν Σικελίᾳ καὶ

¹ εἶναι καὶ μὴ ἀνατρέπεοθαι.

² Holstein: Πάρω.

by a wind, you will see every Bee carrying a pebble between the tips of its feet by way of ballast. What the divine Plato says [Phaedr. 230 c, 259 b] of cicadas and their love of song and music one might equally say of the choir of Bees. For instance, when they say of the choir of Bees. For instance, when they frolic and roam abroad, then the bee-keepers make a clashing sound, melodious and rhythmical, and the Bees are attracted as by a Siren and come back again to their own haunts.

14 (i). In the island of Gyarus^a Aristotle says [Mir. Rats in Gyarus and 832 a 22] that there are Rats and that they actually eat iron ore. And Amyntas says that the Rats of Teredon (this is in Babylonia) adopt the same food.^b

(ii). I am told that on Latmus in Caria there are Scorpions on mt Latmus which inflict a fatal sting on their fellow-countrymen; strangers however they sting lightly and just enough to produce an itching sensation. This in my opinion is a boon bestowed upon visitors by Zeus, Protector of the Stranger.

15. Wasps also are subject to a King, but not, as The King Wasp men are, to a despot. Witness the fact that their Kings also are stingless. And their subjects have a law that they shall construct their combs for them. But although the rulers are twice the size of a subject, yet they are gentle and of a nature incapable of doing an injury either willingly or unwillingly. Who then would not detest the Dionysii of

^a One of the Cyclades, some 40 mi. SEE of Attica.

^b Cp. 17. 17.

³ Holstein: γῆ.

⁵ μισήσῃ or -αι.

⁴ Schn: δοκεῖ.

Κλέαρχον τὸν ἐν Ἡρακλείᾳ καὶ Ἀπολλόδωρον τὸν Κασανδρέων λευστῆρα καὶ τὸν Λακεδαιμονίων λυμεῶνα τὸν Νάβιν, ἐγε οἱ μὲν ἐθάρρουν τῷ ἔιφει, τῷ δὲ ἀκέντρῳ καὶ τῇ πραότητι οἱ τῶν σφηκῶν βασιλεῖς;

16. Λέγονται δὲ οἱ τῶν σφηκῶν κεκεντρωμένοι καὶ ἐκενὸν δρᾶν. ὅταν θεάσωνται νεκρὰν ἔχιδναν, οἱ δὲ ἐμπίπτοντι καὶ φαρμάττοντι τὸ κέντρον, ὅθεν μοι δοκοῦντι μαθεῖν καὶ οἱ ἄνθρωποι μάθημα, καὶ τοῦτο οὐκ ἀγαθόν. καὶ μέντοι καὶ μαρτυρεῖ ἐν Ὁδυσσείᾳ Ὄμηρος λέγων

φάρμακον ἀνδροφόρον διέζημενος, ὅφρα οἱ εἴη
ιοὺς χρίεσθαι χαλκήρεας,

ἢ καὶ νὴ Δία εἴ τι δεῖ τῷ περὶ Ἡρακλέους λόγῳ προσέχειν, *⟨ώς⟩*¹ ἐκεῖνος ἔβαψε τῷ τῆς Ὅδρας ἵῳ τοὺς διστούς, οὕτω τοι καὶ ἐκεῖνοι τῇ βαφῇ τὰ κέντρα ὑποθήγουνοι.²

17. "Εστω δὲ³ καὶ τῇ μνίᾳ παρ' ἡμῶν γέρας μὴ ἀμοιρῆσαι⁴ τῆς μνήμης τῆς ἐνταῦθα· φύσεως γάρ τοι καὶ ἐκείνῃ πλάσμα ἐστίν. αἱ μνίαι αἱ Πισσάτιδες κατὰ τὴν τῶν Ὀλυμπίων ἕορτὴν ὡς ἀν εἴποις σπένδονται καὶ τοὺς ἀφικνουμένους καὶ

¹ *⟨ώς⟩* add. Jac.

² ἐπιθήγουνα.

³ δέ τι.

⁴ γέρας καὶ εἰκότως εἰ μὴ ἀμοιρήσει.

^a Dionysius the elder, c. 430–367 B.C., elected general and ruler of Syracuse, extended his power over Sicily and parts of Magna Graecia; represented as a tyrant of the worst kind.—Dionysius the younger succeeded his father, 367 B.C. Ejected

Sicily,^a Clearchus of Heraclea, Apollodorus the oppressor of Cassandrea, Nabis the scourge of Sparta, if they trusted in the sword, when the King Wasps trust to their lack of sting and to their gentle nature?

16. This is what Wasps that are armed with a sting ^{The Wasp and its poison} are said to do. When they observe a dead viper they swoop upon it and draw poison into their sting. It is from this source, I fancy, that men have acquired that knowledge, and no good knowledge either. And Homer is witness to the fact when he says in the *Odyssey* [1. 261]

'Seeking a deadly drug, that he might have wherewithal to smear his bronze-tipped arrows.'

Or again, to be sure (if one can trust the story), just as Heracles dipped his arrows in the venom of the Hydra, so do Wasps dip and sharpen their sting.

17. Let not the Fly lack the honour of a mention ^{The Fly} in this record of mine, for it too is Nature's handiwork.

The Flies of Pisa at the season of the Olympic festival make peace, so to speak, both with visitors

from Sicily, he made himself Tyrant of Locris—and deserved the title. Recovered Syracuse by treachery but was again expelled in 345 B.C., by Timoleon.—Clearchus by championing the cause of the people against the nobles of Heraclea obtained the tyranny. After a reign of 12 years marked by signal cruelty he was murdered, 353 B.C.—Apollodorus, tyrant of Cassandrea, 3rd cent. B.C., became a byword for cruelty; conquered and executed by Antigonus Gonatas.—Nabis usurped the kingship of Sparta, which he exercised with the utmost savagery; defeated by Philopoemen and Flamininus in his efforts to regain lost territory; finally murdered, 192 B.C.

τοῖς ἐπιχωρίοις. ἵερειν γοῦν καταθυμένων τοσούτων καὶ αἷματος ἐκχεομένου καὶ κρεμαμένων κρεῶν αἱ δὲ ἀφανίζονται ἐκοῦσαι, καὶ τοῦ γε Ἀλφειοῦ περαιῶνται ἐς τὴν ἀντιπέρας ὥχθην. καὶ ἐοίκασι τῶν γυναικῶν τῶν ἐπιχωρίων διαλλάττειν οὐδὲ ὀλίγον, εἰ μὴ ἄρα τι ἐγκρατέστεραι αἱ μνᾶι ἐκέναι τῶν γυναικῶν διολογοῦνται τοῖς ἔργοις· τὰς μὲν γὰρ ὁ τῆς ἀγωνίας καὶ τῆς καταντῆρν σωφροσύνης νόμος ἐλαύνει τὰς γυναικας,¹ αἱ μνᾶι δὲ ἐκοῦσαι τοῖς ἱεροῖς ἀφίστανται, καὶ ἐν μὲν ταῖς ἱερουργίαις καὶ παρὰ τὸν τῶν ἄθλων χρόνον τὸν νενομισμένον ἀπαλλάττονται. λῦτο δὲ ἀγών, αἱ δὲ ἐπιδημοῦσιν, ὥσπερ οὖν καθόδον τυχοῦσαι ψηφίσματι φυγάδες, εἴτα ἐπιρρέουσιν ἐς τὴν Ἡλιαί μνᾶι αὐθίς.²

18. Οἱ ὄρφως³ θαλάττιον ζῷόν ἐστι, καὶ εἰ ἔλοις καὶ ἀνατέμοις, οὐκ ἀν ίδοις τεθνεώτα παραχρῆμα αὐτόν, ἀλλὰ ἐπιλαμβάνει τῆς κινήσεως καὶ οὐκ ἐπ' ὀλίγον. διὰ χειμῶνος δὲ ἐν τοῖς φωλεοῖς οἰκουρῶν χαίρει· διατριβαὶ δὲ ἄρα αἱ πρὸς τῇ γῇ μᾶλλον φίλαι αὐτῷ.

19. Λύκος δύσσει ταύρῳ χωρεῖν καὶ ἔνει αἱ κατὰ πρόσωπον ἥκιστός ἐστι,⁴ δέδοικε δὲ τὰ κέρατα καὶ τὰς ἀκμὰς αὐτῶν ἐκνεύει. καὶ ὡς ἐξ εὐθείας οἱ μαχούμενος ἀπειλεῖ· οὐ μὴν δρᾷ τοῦτο, ἀλλὰ ὥσπερ οὖν ἐπιθησόμενος ὑποφαίνει, εἴτα μέντοι προσπεσόντος ὁ δὲ ἔαυτὸν ἐξελίξας ἐς τὰ νῶτα ἀνέθορε, καὶ ἐγκρατῶς ἔχεται τοῦ θηρὸς ὁ

¹ τὰς γυναικας del. Cabet.
² αὐθίς ὡς αἱ γυναῖκες.

and with the local inhabitants. At any rate, despite the multitude of sacrifices, the quantity of blood shed and of flesh hung out, the Flies disappear of their own free will and cross to the opposite bank of the Alpheus. And they appear to differ not a whit from the women there, except that their behaviour shows them to be more self-restrained than the women. For while women are excluded by the rules of training and of continence at that season, the Flies of their own free will abstain from the sacrifices and absent themselves while the ceremonies are in progress and during the recognised period of the Games. 'Then was the assembly ended' [Hom. *Il.* 24. 1] and the Flies come home, just like exiles whom a decree has allowed to return, and once again they stream into Elis.

18. The Great Sea Perch is a marine creature, and if you were to catch and cut it up, you would not then The Great Sea Perch and there see it dead, but it retains the power of movement, and for a considerable time. All through the winter it likes to remain at home in its caverns, and its favourite resorts are near the land.

19. The Wolf does not dare to close with a Bull and Wolf and Bull to meet it face to face; he is afraid of its horns and avoids their points. So he makes a feint of attacking the Bull frontally; he does not however attack but gives the appearance of being about to try; and then when the Bull makes a rush at him, the Wolf slips aside and leaps on its back and clings with might and main, beast wrestling with beast. And the Wolf

³ ὄρφος.

⁴ ἐστι καὶ εἰκότως.

θὴρ ὁ ἀντίπαλος, καὶ κατισχύει αὐτοῦ σοφίᾳ φυσικῇ τὸ ἐνδέον ἀνακούμενος ὁ λύκος.

20. "Ονος ὁ θαλάττιος ἐν τῇ γαστρὶ τὴν καρδίαν ἔλαχεν ἔχειν, ὡς οἱ δεινοὶ τὰ τοιαῦτα¹ ὅμολογοῦσιν ἡμῖν καὶ διδάσκουσιν.

21. Ο ταῦς οἰδεν ὄρνιθων ὡραιότατος ὡν, καὶ ἔνθα οἱ τὸ κάλλος κάθηται, καὶ τοῦτο οἰδε, καὶ ἐπ' αὐτῷ κομῷ καὶ σοβαρός ἐστι, καὶ θαρρεῖ τοὺς πτεροῦς, ἅπερ οὖν αὐτῷ καὶ κόσμον περιτίθησι, καὶ πρὸς τοὺς ἔξωθεν φόβον ἀποστέλλει, καὶ ἐν ὥρᾳ θερείω σκέπην οἰκοθεν καὶ οὐκ ἡτημένην οὐδὲ ὅθνειαν παρέχεται. ἐὰν γοῦν θελήσῃ φοβῆσαι τινα, ἐγείρας τὰ οὐραῖα εἴτα διεσείσατο καὶ ἀπέστειλεν ἥχον, καὶ ἔδεισαν οἱ παρεστῶτες, ὡς ὀπλίτου τὸν ἐκ τῶν ὄπλων πεφοβημένοι δοῦπον. ἀνατείνει δὲ τὴν κεφαλὴν καὶ ἐπινεύει σοβαρώτατα, ὥσπερ οὖν ἐπισείναν τριλοφίαν. δεηθείς γε μὴν ψυχάσαι, τὰ πτερὰ ἐγείρει, καὶ ἐσ τοῦμπροσθεν ἐπικλίνας συμφυά σκιὰν ἀποδείκνυται τοῦ ἴδιου σώματος τὴν ἀκμὴν τὴν ἐκ τῆς ἀκτίνος ἀποστέγων. εἰ δὲ εἴη καὶ ἀνεμος κατόπιν, ἡσυχῇ διέστησι τὰ πτερά· καὶ τὸ πνεῦμα <τὸ>² διαρρέον αὔρας οἱ μαλακὰς καὶ ἡδίστας ἐπιτνέον ἀναψύχειν τὸν ὄρνιν δίδωσιν. ἐπαινεθείς δὲ αἰσθάνεται, καὶ ὥσπερ οὖν ἡ παῖς καλὸς ἡ γυνὴ ὡραία τὸ μάλιστα πλεονεκτοῦν³ τοῦ σώματος ἐπιδείκνυσιν, οὕτω τοι καὶ ἐκεῖνος τὰ πτερὰ ἐν κόσμῳ καὶ κατὰ στοῦχον ὄρθοι, καὶ ἔοικεν ἀνθηρῷ λειμῶνι ἡ γραφῇ πεποικιλ-

¹ *Jac.* : δεινότατοι αὐτά.

² <τὸ> *add. H.*

overpowers it and by native cunning makes good his lack of strength.

20. The Hake has its heart in its belly, as ex- The Hake
perts in these matters agree and inform us.

21. The Peacock knows that it is the most beautiful The Peacock
of birds; it knows too wherein its beauty resides; it
prides itself on this and is haughty, and gathers con-
fidence from the plumes which are its ornament and
which inspire strangers with terror. In summertime
they afford it a covering of its own, unsought, not
adventitious. If, for instance, it wants to scare
somebody it raises its tail-feathers and shakes them
and emits a scream, and the bystanders are terrified,
as though scared by the clang of a hoplite's armour.
And it raises its head and nods most pomposly, as
though it were shaking a triple plume at one.
When however it needs to cool itself it raises its
feathers, inclines them in a forward direction and dis-
plays a natural shade from its own body, and wards
off the fierceness of the sun's rays. But if there is a
wind behind it, it gradually expands its feathers, and
the breeze which streams through them, blowing
gently and agreeably, enables the bird to cool itself.
It knows when it has been praised, and as some
handsome boy or lovely woman displays that feature
which excels the rest, so does the Peacock raise its
feathers in orderly succession; and it resembles a
flowery meadow or a picture made beautiful by the
many hues of the paint, and painters must be pre-
pared to sweat in order to represent its special

³ πλεονεκτοῦν εἰς ὥραν.

μένη πολυχροίᾳ τῇ τῶν φαρμάκων, καὶ ἔδρὼς πρόκειται ζωγράφοις εἰκάσαι τῆς φύσεως τὸ ἔδιον, καὶ ὅπως ἔχει τῆς ἐσ τὴν ἐπίδειξιν ἀφθονίας παρίστησιν· ἐὰν γάρ ἐμπλησθῆναι τῆς θέας τοὺς παρεστῶτας, καὶ ἑαυτὸν περιάγει δεικνὺς φιλοπόνως τὸ τῆς πτερώσεως πολύμορφον, ὑπὲρ τὴν τῶν Μήδων ἐσθῆτα καὶ τὰ <τῶν>¹ Περοῦν ποικιλμάτα τὴν ἑαυτοῦ στολὴν ἀποδεικνύμενος ἐκεῖνός γε σοβαρώτατα. λέγεται δὲ ἐκ βαρβάρων ἐς Ἑλληνας κομισθῆναι. καὶ χρόνου πολλοῦ σπάνιος ὥν εἴτα ἐδείκνυτο τῶν ἀνθρώπων τοῖς φιλοκάλοις μισθοῦ, καὶ Ἀθήνησί γε ταῖς νουμηνίαις ἐδέχοντο καὶ ἄνδρας καὶ γυναῖκας ἐπὶ τὴν ἴστορίαν αὐτῶν, καὶ τὴν θέαν πρόσοδον εἶχον. ἐπιμάντο δὲ τὸν ἄρρενα καὶ τὸν θῆλυν δραχμῶν μυρίων, ὡς Ἀντιφῶν ἐν τῷ πρὸς Ἐρασίστρατον λόγῳ φησί. δεῖ δὲ καὶ διπλῆς οἰκίας τῇ τροφῇ αὐτῶν, καὶ φρουρῶν τε καὶ μελεδωνῶν. Ὁρτήσιος δὲ ὁ Ἀρωματίσιος καταθύσας ἐπὶ δείπνῳ ταῖς πρῶτος ἐκρίθη. Ἀλέξανδρος δὲ ὁ Μακεδών ἐν Ἰνδοῖς ἔδων τούσδε τοὺς ὅρνιθας ἐξεπλάγη, καὶ τοῦ κάλλους θαυμάσας ἡγείλησε τῷ καταθύσαντι ταῖς ἀπειλὰς βαρυτάτας.

22. Ἐς τοὺς ψυκτήρας ὅταν οἱ μύες ἐμπέσωσιν, ἀνανεῦσαι καὶ ἀνελθεῖν οὐ δυνάμενοι, τὰς ἀλλήλων οὐρὰς ἐνδακόντες εἴτα ἐφέλκουσι τὸν δεύτερον ὁ πρῶτος καὶ ὁ δεύτερος τὸν τρίτον. οὕτω μὲν δὴ καὶ τούτους ἀλλήλοις συμμαχεῖν καὶ ἐπικουρεῖν ἡ σοφωτάτη φύσις ἐξεπαίδευσεν.

characteristics. And it proves how ungrudgingly it exhibits itself by permitting bystanders to take their fill of gazing, as it turns itself about and industriously shows off the diversity of its plumage, displaying with the utmost pride an array surpassing the garments of the Medes and the embroideries of the Persians. It is said to have been brought to Greece from foreign lands. And since for a long while it was a rarity, it used to be exhibited to men of taste for a fee, and at Athens the owners used on the first day of each month to admit men and women to study them, and they made a profit by the spectacle. They used to value the cock and the hen at ten thousand drachmas,^a as Antiphon says in his speech against Erasistratus.^b For their maintenance a double establishment and custodians and keepers are needed. Hortensius the Roman was judged to have been the first man to slaughter a Peacock for a banquet. But Alexander of Macedon was struck with amazement at the sight of these birds in India, and in his admiration of their beauty threatened the severest penalties for any man who slew one.

22. When Mice fall into cooling-vessels, since they cannot get out by swimming, they fasten their teeth into one another's tails, and then the first pulls the second and the second the third. In this way has Nature in her supreme wisdom taught them to combine and help one another.

^a About £375.

^b The speech is lost, but see Athen. 9. 397 c, d.

¹ <τῶν> add. H.

23. Ἐλλοχῶσιν οἱ κροκόδιλοι τοὺς ὑδρευομένους ἐκ τοῦ Νείλου τὸν τρόπον τοῦτον. φρύγανα ἔαντοῦς ἐπιβαλόντες¹ καὶ δι' αὐτῶν ἐμβλέποντες εἴτα ὑπονέουσι τοὺς φρυγάνοις. οἱ δὲ ἀφικνοῦνται κεράμια ἡ κάλπεις ἡ πρόχους κομίζοντες. εἴτα ἀρυτομένους² αὐτὸὺς ὑπεκδύντες τῶν φρυγάνων καὶ τῇ ὅχθῃ προσαναπηδήσαντες ἀρπαγῇ βιαιοτάτῃ συλλαβόντες ἔχουσι δεῖπνον. κακίας δὴ καὶ πανουργίας κροκοδίλων συμφυοῦς εἴρηται μοι τὰ νῦν ταῦτα.

24. Λαγὼς δέδοικε κύνας καὶ μέντοι καὶ ἀλώπηξ. καὶ που *καὶ*³ σὸν ἐγείρουσιν⁴ ἐκ τῆς λόχυμης αἱ αὐτὰ τῇ ὑλακῇ, καὶ λέοντα ἐπιστρέφουσι, καὶ ἔλαφον διώκουσιν· ὄρνιθων δὲ οὐδὲ εἰς ὄφραν ποιεῖται κυνός, ἀλλ' αὐτοῖς πρὸς αὐτὸὺς⁵ ἔνσπουνδά ἔστι. μόνη δὲ ἡ ὥτις πέφρικε κύνας. τὸ δὲ αἴτιον, βαρεῖαι τέ εἰσι καὶ σαρκῶν ὄγκον περιφέρουσιν. οὐκονν αὐτάς αἴρει τε καὶ ἔλαφρίζει τὰ πτερὰ ῥάδίως, καὶ διὰ τοῦτο ταπείναι πέτονται καὶ κάτω περὶ γῆν, βρθόντος τοῦ ὄγκου αὐτάς. αἴρονται δὲ ὑπὸ τῶν κυνῶν πολλάκις. ὅπερ ἔανταῖς συνειδύναι, σταυρὸν σωστιν ὑλακῆς, ἐς τοὺς θάμνους καὶ τὰ ἔλη καταθέουσι, προβαλλόμεναι ἔαντῶν ταῦτα, καὶ ῥύμεναι σφᾶς ἐκ τῶν παρόντων καὶ μάλα εὐπόρως.

25. Ὁψὲ τοὺς γειναμένους ἄνθρωπος γνωρίζειν ἄρχεται, διδασκόμενος καὶ οἰονεὶ καταναγκαζόμενος⁶ ἐς πατέρα δρᾶν καὶ μητέρα ἀσπάζεσθαι καὶ οἰκείους προσμειδιάν· οἱ δὲ ἄρνες περὶ τὰς μητέρας

¹ ἐπιβάλλοντες.

² ἀρυτομένους.

23. This is the way in which Crocodiles lie in wait ^{The Crocodile} for those who draw water from the Nile: they cover themselves with driftwood and, spying through it, swim up beneath it. And the people come bringing earthen vessels or pitchers or jugs. Then, as men draw water, the creatures emerge from the driftwood, leap against the bank, and seizing them with overpowering force make a meal of them. So much for the innate wickedness and villainy of Crocodiles.

24. The Hare dreads Hounds, and so too does ^{The Bustard and Hounds} Fox. And Hounds, I fancy, with their barking will rouse a boar from the brake, and will bring a lion to bay, and pursue a stag. Yet there is not a single bird that cares anything for a Hound, but there is peace between them. The Bustard alone is afraid of Hounds, the reason being that these birds are heavy and carry a burden of flesh about with them. Their wings do not easily lift them and carry them through the air, so they fly low along the ground, weighed down by their bulk. Hence they are frequently captured by Hounds. And since they are aware of this, whenever they hear the bark of Hounds, they run away into thickets and swamps, using these as a protection and escaping instant danger without difficulty.

25. The human child is slow to recognise its ^{The Lamb} parents: it is taught and, one might say, compelled to look at its father, to greet its mother, and to smile upon its relatives. Whereas Lambs from the day of

³ *καὶ* add. H.

⁵ παρ' αὐτῶν.

⁴ *Jac: συνεγέρουσιν.*

⁶ *Reiske: καταδόμενος.*

πηδῶσιν ἀπὸ γενεᾶς, καὶ ἵσσαι τό τε ὁθνεῖον καὶ τὸ οἰκεῖον, καὶ παρὰ τῶν νομέων μαθεῖν δέονται οὐδὲ ἔν.

26. Μιμηλότατόν ἐστιν ὁ πίθηκος ζῷον, καὶ πᾶν ὁ τι ἀν ἐκδιδάξῃς τῶν διὰ τοῦ σώματος πραττομένων ὁ δὲ εἰσεται ἀκριβῶς, ἵνα ἐπιδείξηται¹ αὐτό. ὅρχενται² γοῦν, ἐὰν μάθῃ, καὶ αὐλεῖ, ἐὰν ἐκδιδάξῃς. ἔγὼ δὲ καὶ ἡνίας κατέχοντα εἶδον καὶ ἐπιβάλλοντα τὴν μάστιγα καὶ ἐλαύνοντα, καὶ ἄλλο δ' ἄν τι μαθὼν καὶ ἄλλο οὐδιαφεύσασι τὸν διδάξαντα· οὕτως ἄρα ἡ φύσις ποικίλον τε καὶ εὐτράπελόν ἐστιν.

27. Ἰδιαι δὲ καὶ διάφοροι τῶν ζώων καὶ αἴδε³ αἱ φύσεις. τοὺς ἐν τοῦ Bisaltae λαγώς διπλᾶ ἥπατα ἔχειν Θεόπομπος λέγει. τὰς δὲ ἐν Λέρῳ μελεαγρίδας ὑπὸ μηδενὸς ἀδικεῖσθαι τῶν γαμφωνύχων ὀρνέων λέγει Ἰστρος. τοὺς δὲ ἐν Νευροῖς βοῦς Ἀριστοτέλης φησὶν ἐπὶ τῶν ὄμων ἔχειν τὰ κέρατα, Ἀγαθαρχίδης δὲ τὰς ἐν Αἰθιοπίᾳ ὃς κέρατα ἔχειν. Σώστρατος δὲ τοὺς ἐν τῇ Κυλλήνῃ κοσσύφους πάντας λέγει λευκούς. Ἀλέξανδρος δὲ ὁ Μύνδιος <τὰ>⁴ ἐν τῷ Πόντῳ πρόβατα παιάνεοθαι ὑπὸ τοῦ πικροτάτου φησὶν ἀψινθίον. τὰς δὲ ἐν τῷ Μίμαντι γινομένας αἴγας ἐξ μηρῶν μὴ πίνειν, ὅραν δὲ ἐς τὴν θάλατταν μόνον καὶ κεχρυνέναι καὶ τὰς αὔρας τὰς ἐκεῖθεν δέχεοθαι ὁ αὐτὸς λέγει. αἴγας δὲ Ἰλλυρίδας ὅπλην ἀκούω

¹ να μαθὼν καὶ ἀποδείξηται.

² καὶ ὅρχενται.

³ Perh. καὶ τῶνδε H.

⁴ <τὰ> add. Jac.

their birth gambol about their dams and know what is strange and what is akin to them. They have no need to learn anything from their shepherds.

26. The Monkey is a most imitative creature, and ^{The Monkey} any bodily action that you teach it it acquires exactly, so as to be able to display its accomplishment. For instance, it will dance, once it has learnt, and if you teach it, will play the pipe. And I myself have even seen it holding the reins, laying on the whip, and driving a chariot. And once it has learnt whatever it may be, it would never disappoint its teacher. So versatile and so adaptable a thing is Nature.

27. Here are further examples of the peculiar and ^{Peculiarities of certain animals} diverse natures of animals. Theopompus reports that in the country of the Bisaltae^a the Hares have a double liver. According to Ister the Guinea-fowls of Leros are never injured by any bird of prey. Aristotle says^b that among the Neuri^c the Oxen have their horns on their shoulders, and Agatharcides says that in Ethiopia the Swine have horns. Sostratus asserts that all Blackbirds on Cyllene^d are white. Alexander of Myndus says that in Pontus the Flocks grow fat upon the bitterest wormwood. He states also that Goats born on Mimas^e do not drink for six months; all they do is to look towards the sea with their mouths open and to drink in the breezes from that quarter. I learn that the Goats of Illyria

^a Macedonian tribe living on W coast of the gulf of the Strymon.

^b Not in any surviving work; fr. 313 (Rose p. 331).

^c Tribe living between the rivers Boug and Dnieper.

^d Mountain in N Arcadia.

^e Mountain on coast of Ionia, W of Smyrna.

ἔχειν, ἀλλ' οὐ χηλήν. Θεόφραστος δὲ δαιμονιώτατα λέγει ἐν τῇ Βαβυλωνίᾳ γῇ τοὺς ἵχθυς ἀνιόντας ἐκ τοῦ ποταμοῦ εἴτα μέντοι ἐν τῷ ἕηρῷ τὰς νομὰς ποιεῖσθαι πολλάκις.

28. Ἰδιον δὲ ἄρα ⟨ὅ⟩¹ πορφυρίων πρὸς τῷ ἔηλοτυπώτατος εἶναι καὶ ἔκεινο² δήπου κέκτηται. φιλοίκειον αὐτὸν εἶναι φασιν καὶ τὴν συντροφίαν τῶν συνιόμων ἀγαπᾶν. ἐν οἰκίᾳ γοῦν τρέφεσθαι πορφυρίωνα καὶ ἀλεκτρυόνα ἥκουσα, καὶ σιτεῖσθαι μὲν τὰ αὐτά, βαδίζειν δὲ τὰς ἵσας βαδίσεις καὶ κοινῇ κονίεσθαι. οὐκοῦν ἐκ τούτων φίλιαν τινὰ θαυμαστὴν αὐτοῖς ἐγγενέσθαι. καὶ ποτε ἑορτῆς ἐπιστάσης ὁ δεσπότης ἀμφοῦν τὸν ἀλεκτρυόνα καταθύσας εἰσιτιάθη σὺν τοῖς οἰκείοις. ὁ δὲ πορφυρίων τὸν σύνυμον οὐκ ἔχων καὶ τὴν ἐρημίαν μὴ φέρων ἑαυτὸν ἀτροφίᾳ δέφθειρεν.

29. Ἐν Αἰγίῳ τῆς Ἀχαίας ὡραίον παιδός, Ὁλενίου τὸ γένος, ὄνομα Ἀμφιλόχον, ἦρα χήν. Θεόφραστος λέγει τοῦτο. σὺν τοῖς Ὁλενίων δὲ φυγάσιν ἐφρουρέστο ἐν Αἰγίῳ ὁ παῖς. οὐκοῦν ὁ χήν αὐτῷ δῶρα ἔφερε. καὶ ἐν Χίῳ Γλαύκης τῆς κιθαρῳδοῦ ὡραιοτάτης οὔσης εἰ μὲν ἥρων ἀνθρώποι, μέγα οὐδέποτε ἥράσθησαν δὲ καὶ κριός καὶ χήν, ὡς ἀκούω, τῆς αὐτῆς.

¹ ⟨ὅ⟩ add. H.

² ὁ ὄρνις καὶ ἔκεινο.

^a Aegium, one of the principal cities of Achaia, stood on the coast near the W end of the Corinthian gulf. It was the regular meeting-place of the Achaean League.

have a solid, not a cloven hoof. And Theophrastus [fr. 171. 2] has the most amazing statement that in Babylonia the fish frequently come out of the river and pasture on dry land.

28. Now the Purple Coot, in addition to being ^{The Purple Coot} extremely jealous, has, I believe, this peculiarity: they say that it is devoted to its own kin and loves the company of its mates. At any rate I have heard that a Purple Coot and a Cock were reared in the same house, that they fed together, that they walked step for step, and that they dusted in the same spot. From these causes there sprang up a remarkable friendship between them. And one day on the occasion of a festival their master sacrificed the Cock and made a feast with his household. But the Purple Coot, deprived of its companion and unable to endure the loneliness, starved itself to death.

29. In Aegium,^a a city of Achaia, a good-looking ^{Goose in love with} boy, an Olenian^b by birth, of the name of Amphilochus, was loved by a Goose. Theophrastus relates this [fr. 109]. The boy was kept under guard with exiles from Olenus in Aegium, and so the Goose used to bring him presents. In Chios Glauce, the harp-player, being a woman of extraordinary beauty, was adored by men, not that there is anything wonderful in that, but I am told that a Ram and a Goose also fell in love with her.

^b Olenus was a small town on the NW coast of Achaia, near the mouth of the Pirus. The reference to 'exiles from O.' is obscure; it may signify an effort on the part of the Achaean League to ensure peace among the 12 cities of Achaia. As the League was broken up by Alexander, the event must have occurred earlier.

Οἱ δὲ χῆνες διαμείβοντες τὸν Ταῦρον τὸ ὄρος δεδούκασι τοὺς ἀετούς, καὶ ἔκαστός γε αὐτῶν λίθον ἐνδακόντες, ὥν μὴ κλάζωσιν, ὥσπερ οὖν ἐμβαλόντες σφίσι οτόμιον, διαπέτονται σωπῶντες, καὶ τοὺς ἀετούς τὰ πολλὰ ταύτη διαλανθάνουσι. θερμότατος δὲ ἄρα ὡν καὶ διαπυρώτατος τὴν φύσιν ὁ χῆν φιλόλουτρός ἐστι καὶ νήσεσι χαίρει καὶ τροφαῖς μάλιστα ταῦς ὑγροτάταις καὶ πόαις καὶ θριδακίναις καὶ τοὺς λοιποὺς, ὅσα αὐτοῖς ἔνδοθεν ψῦχος ἐργάζεται· εἰ δὲ καὶ ἔξαναίνοιτο ὑπὸ <τοῦ¹ λιμοῦ, δάφνης φύλλον οὐκ ἀν φάγοι, οὐδὸν ἀν πάσαιτο ρόδοδάφνης οὔτε ἔκών οὔτε ἄκων· οὐδὲ γάρ ὅτι τεθνήξεται τούτων τινὸς ἐμφαγών. ἄνθρωποι δὲ ὑπὸ ἀσωτίας² ἐπιβουλεύονται καὶ ἐς τροφὴν καὶ ἐς ποτόν³ μυρίοι γοῦν καὶ πίνοντές τι κακὸν κατέπιον, ὡς Ἀλέξανδρος, καὶ ἐσθίοντες, ὡς Κλαῦδιος ὁ Ρωμαῖος καὶ Βρεττανικὸς ὁ τούτου πάις· καὶ κατακομηθέντες οὐκ ἔξανέστησαν χρήσει φαρμάκου, οἱ μὲν ἔκόντες τούτο σπάσαντες, οἱ δὲ ἐπιβουλευθέντες.

30. Οἱ δὲ χηναλώπηξ, πέπλεκταί οἱ τὸ ὄνομα⁴ ἐκ τῶν <έκατέρουν⁵ τοῦ ζώου ιδίων τε καὶ συμφυῶν. ἔχει μὲν γάρ τὸ εἶδος τὸ τοῦ χηνός, πανουργίαν⁶ δὲ δικαιούτατα ἀντικρίνοιτο ἀν τῇ ἀλώπεκι, καὶ ἐστι μὲν χηνὸς βραχύτερος, ἀνδρειότερος δέ, καὶ χωρεῖν ὅμοσε δευνός. ἀμύνεται γοῦν καὶ ἀετὸν καὶ αἴλουρον καὶ τὰ λοιπά, ὅσα αὐτοῦ ἀντίπαλά ἐστιν.

¹ <τοῦ> add. H.

² Ἀρεσ: ὑπον.

³ <έκατέρου> add. H.

² Ραινο: ὑπὸ σοφίας.

⁴ ὄνομα καὶ εἰκότα.

⁶ πανουργία.

When Geese cross the Taurus range they go in fear ^{Geese and} Eagles of the eagles; so each of them bites on a pebble to prevent it from uttering its cry, just as though they had gagged themselves, and so they cross in silence and by these means generally slip past the eagles. The Goose being of a very hot and fiery ^{habits and} food nature is fond of bathing and delights in swimming, and prefers very moist fare, grass, lettuce, and all other things that generate coolness in its body. But even if it is exhausted with hunger it will not eat a bay-leaf or touch a rose-laurel either willingly or against its will, for it knows that if it eats either of them it will die.

Yet men through their unbridled appetites are the ^{Human} victims of plots against their food and drink. At any ^{food and} rate countless numbers have swallowed some bane ^{drink} while drinking, like Alexander,^a or in food, like Claudius the Roman,^b and Britannicus, his son.^c And having fallen asleep from a dose of poison, they never rose again, some having drunk it deliberately, others because they were the victims of a plot.

30. The Egyptian Goose owes its composite name ^{The Egyptian} Goose (goose-fox) to the innate peculiarities of the two creatures. It has the appearance of a goose, but for its mischievousness it might most justly be compared to the fox. It is smaller than a goose but more courageous, and is a fierce fighter. For instance, it defends itself against an eagle, a cat, and all other animals that come against it.

^a Alexander died (323 B.C.) of a fever aggravated by excessive drinking.

^b Roman Emperor, A.D. 41-54, poisoned by his wife Agrippina.

^c Poisoned by order of Nero, A.D. 55.

31. Ἰδια δὲ ὄφεως καὶ ἐκεῖνά ἔστι. τὴν καρδίαν κεκλήρωται ἐπὶ τῇ φάρυγγι, τὴν δὲ χολὴν ἐν τοῖς ἐντέροις, πρὸς δὲ τῇ οὐρᾷ τοὺς ὄρχεις ἔχει, τὰ δὲ ὡὰ τίκτει μακρὰ καὶ μαλακά, τὸν δὲ ιὸν ἐν τοῖς ὄδοισι φέρει.

32. Ταῷ δὲ τῷ ὄρνιθι τῷ προειρημένῳ καὶ ἐκεῖνᾳ συμφυνᾷ καὶ ἴδια, ἅπερ ἔστι μαθεῖν ἄξια. τρία ἔτη γενόμενος κυνήσεως ἄρχεται καὶ ὡδῖνα ἀπολύει καὶ τῆς τῶν πτερῶν πολυχροίας τε καὶ ὥρας τότε ἄρχεται. ἐπωάζει δὲ οὐκατὰ τὸ ἔξῆς, ἀλλὰ παραλιπών δύο ἡμέρας. ἥδη δὲ ἀν τέκοι καὶ ὑπηρέμια ὁ ταώς, ὡς καὶ ὄρνιθες ἔτεροι.

33. Ἡ νῆπτα ὅταν τέκῃ, τίκτει μὲν ¹ ἐν ἔγρῳ, πλησίον δὲ ἡ τῆς λίμνης ἢ τοῦ τενάγους ἢ ἄλλον τινὸς ὑδρηλοῦ χώρου καὶ ἐνδρόσου. τὸ δὲ νήτιον ² φύσει τινὶ ἴδιᾳ καὶ ἀπορρήτῳ οἰδεν ὅτι μῆτε τῆς ³ μετεώρου φορᾶς οἱ μέτεστι μήτε μὴν τῆς ἐν τῇ χέρσῳ διατριβῆς. καὶ ἐκ τούτων ἔστι τὸ ὑδωρ πηδᾶ, καὶ ἔξ ὡδίνων ἔστιν νηκτική, καὶ μαθεῖν οὐ δεῖται, ἀλλὰ καταδύεται καὶ ἀναδύεται πάνυ σοφῶς καὶ ὡς ἥδη χρόνου πεπαιδευμένη τοῦτο. ἀετὸς δέ, διν καλοῦσι νηττοφόνον, ἐπιπηδᾶ τῇ νηχομένῃ ὡς ἀρπασόμενος. ἡ δὲ καταδύσα ἑαυτὴν ἡφάνισεν, εἴτα ὑπονηξαμένη ἀλλαχόθι ἐκκύπτει. ὁ δὲ καὶ ἐκεῖ πάρεστι, καὶ αὐθὶς κατέδυν ἐκείνη, καὶ πάλιν ταῦτα καὶ πάλιν. καὶ δυοῦν θάτερον. ἡ γὰρ καταδύσα ⁴ ἀπεπνήγη, ἡ δ

¹ μέντοι.

³ τῆς ἐν ἀέρι.

² νεοττίον.

⁴ Ραιώ: καταδύς.

31. The following features are peculiar to the ^{Anatomy of the Snake} Snake. The heart has its allotted place close to the throat, the gall in the intestines; its testicles are close to the tail; the eggs which it produces are long and soft; its poison is contained in the fangs.

32. The Peacock (I have described the bird ^{The Peacock} above) ^a has these further innate peculiarities which are worth knowing. When three years old it begins to be pregnant and lays its eggs, and then starts to assume that many-coloured and beautiful plumage. But it does not brood upon its eggs immediately, but passes over two days. And the Peacock, like other birds, may from time to time lay a wind-egg.

33. When the Duck lays its eggs it lays them on ^{The Duck} land but close to a lake or shallow pool or some other watery, moist spot. And the Duckling by some mysterious instinct knows that it is incapable both of flying high in the air and of remaining on land. For this reason it leaps into the water and can swim from the moment it is hatched; it has no need to learn but dives and comes up again with great skill as though it had already been taught for some time. But the Eagle which they call the 'duck-killer' ^{and Eagle} swoops upon the Duck as she swims, meaning to carry her off; but the Duck dives and vanishes, and then after swimming under water, bobs up in another place. But the Eagle is there also, and again the Duck dives; and this happens again and again. Then one of two things follows: either the Duck after a dive is drowned, or the Eagle goes off after

^a See ch. 21.

μὲν ἀπέστη ἐπ' ἄλλην ἄγραν, η̄ δὲ ἔχονσα τὸ
ἀδέες ἐπινήχεται αὐθις.

34. Πλέον ἔχει τῶν ἀνθρώπων ὁ κύκνος ἐν τοῖς
μεγίστοις οἰδέ τε γὰρ ὅπότε τοῦ βίου τὸ τέρμα
ἀφικνεῖται αὐτῷ, καὶ μέντοι καὶ εὐθύμιως φέρειν
αὐτὸ προσιὸν ὑπὸ τῆς φύσεως λαχὼν¹ ἔχει
δῶρον τὸ κάλλιστον· πεπίστευκε γὰρ ὅτι μηδενὸς
ἀλγεινοῦ μηδὲ λυπηροῦ μέτεστι θανάτῳ. ἀνθρω-
ποι δὲ ὑπὲρ οὐδὲν οὐκ ἵσσαι δεδοίκασι, καὶ ἡγοῦνται
μέγιστον εἶναι κακὸν αὐτό. τοσοῦτον δὲ ἄρα τῷ
κύκνῳ περίεστιν εὐθυμίας, ὡς καὶ ἐπὶ τῇ κατα-
στροφῇ τοῦ βίου τοῦ σφετέρου ἀδειν καὶ ἀνα-
κρούεσθαι² οἶον ἐπικήδειόν τι ἔαυτῷ³ μέλος.
τοιοῦτόν τινα καὶ τὸν Βελλεροφόντην ἡρωικῶς
καὶ μεγαλοψύχως ἐς θάνατον παρεσκευασμένον δ
Εὐριπίδης ὑμνεῖ. πεποίηκε γοῦν πρὸς τὴν ἔαυτοῦ
ψυχῆν λέγοντα αὐτὸν

ἥσθ' εἰς θεοὺς μὲν εὐσεβής, ὅτ' ἥσθ', ἀεί,
ξένους τ' ἐπήρκεις, οὐδὲν ἔκαμνες εἰς φίλους,

καὶ τὰ ἐπὶ τούτοις. οὐκοῦν καὶ ὁ κύκνος μελωδεῖ
τινα ἐπικήδειον ἔαυτῷ⁴ μοῦσαν, ἐφόδια διδοὺς
τῆς ἀποδημίας ἡ θεῶν ὑμνούς ἡ ἐπαινον οἰκεῖόν
τινα. μαρτυρεῖ δὲ αὐτῷ καὶ ὁ Σωκράτης ὅτι ἀδει
οὐ λυπούμενος ἀλλὰ εὐθυμούμενος μᾶλλον· μηδὲ
γὰρ ἄγειν σχολήν ποτε φύση καὶ μέλει τὸν κατὰ
τῆς ψυχῆς ἔχοντά τι πρόσαντες καὶ ἀλγεινόν.

Ἐχει δὲ ἄρα ὁ κύκνος οὐ μόνον πρὸς τὸν θάνα-
τον ἀνδρείως, ἥδη δὲ καὶ πρὸς μάχας. ἀδίκων μὲν
οὐν οὐκ ἄρχει, οὐδὲ δήπου σώφρων καὶ πεπαιδευμέ-

¹ λαβόν.

² ἀναγηρύνεσθαι Β².

other prey; whereupon the Duck, with nothing to
fear, swims once more upon the surface.

34. The Swan has this advantage over men in ^{The Swan and death} matters of the greatest moment, for it knows when the end of its life is at hand, and, what is more, in bearing its approach with cheerfulness, it has received from Nature the noblest of gifts. For it is confident that in death there is neither pain nor sorrow. But men are afraid of what they know not, and regard death as the greatest of all ills. Now the Swan has so contented a spirit that at the very close of its life it sings and breaks out into a dirge, as it were, for itself. Even so does Euripides [fr. 311 N] sing of Bellerophon, prepared like a hero of high soul for death. For example, he has portrayed him addressing his soul thus:

‘Reverent wast thou ever in life towards the gods; strangers didst thou succour; nor didst thou ever grow weary towards thy friends’ —

and so on. So then the Swan too intones its own funeral chant, and either by hymns to the gods or by the rehearsal of its own praises it makes provision for its departure. Socrates also testifies [Pl. *Phaedo* 84 ε] to the fact that it sings not from sorrow but rather from cheerfulness, for (he says) a man whose heart is vexed and sore has no leisure for song and melody.

Now death is not the only thing that the Swan faces with courage: it is not afraid of a fight. But though it will not be the first to do an injury, any

³ τοῦτο τό.

⁴ αὐτῷ.

νος ἀνήρ, τῷ δὲ ἄρξαντι¹ οὕτε ἀφίσταται οὕτε εἴκει. οἱ μὲν οὖν ὄρνιθες οἱ λοιποί, ἐρημαῖα αὐτοῖς πρὸς αὐτοὺς καὶ ἔνσπονδά ἔστιν,² ὃ δὲ ἀετὸς καὶ ἐπὶ τοῦτον ὄρμησε πολλάκις, ὡς Ἀριστοτέλης φησί, καὶ οὐδεπώποτε ἐκράτησεν, ἡττήθη δὲ ὀεὶ μὴ μόνον σὺν τῇ ράμῃ τοῦ κύκνου μαχομένου, ἀλλὰ καὶ σὺν τῇ δίκῃ ἀμνομένου.

35. Ὁ ἔρωδιὸς τὰ ὄστρεα ἐσθίειν δεινός ἔστι, καὶ μεμυκότα αὐτὰ καταπίνει, ὥσπερ οὖν οἱ πελεκᾶντες τὰς κόγχας. καὶ ἐν τῷ καλονυμένῳ πρηγορεῶνι ὑποθερμαίνων ὁ ἔρωδιὸς φυλάττει τὰ ὄστρεα· τὰ δὲ ὑπὸ τῆς ἀλέας διίσταται, καὶ ἐκεῖνος αἰσθανόμενος τὰ μὲν ὄστρακα ἀνεμεῖ, φυλάττει δὲ τὴν σάρκα, καὶ ἔχει τροφὴν ἀναλίσκων τῇ τῆς πέφεως δυνάμει τὸ ἔσω παρελθόν δλόκληρον.

36. Ὁνομά ἔστιν ὄρνιθος ἀστερίας, καὶ τιθασεύεται γε ἐν τῇ Αἰγύπτῳ, καὶ ἀνθρώπουν φωνῆς ἐπαίει. εἰ δέ τις αὐτὸν ὀνειδίζων δοῦλον εἴποι, ὃ δὲ ὄργιζεται· καὶ εἴ τις ὄκνον καλέσειν αὐτὸν, ὃ δὲ βρενθύεται καὶ ἀγανακτεῖ, ὡς καὶ ἐς τὸ ἀγεννὲς σκωπτόμενος καὶ ἐς ἀργίαν εὐθυνόμενος.

37. Εἰ κατέχοι τις ὁπόδιον Κυρηναῖον καὶ λάβοιτο τῆς νάρκης, ἐνταῦθα δῆπου τὸ ἔξι αὐτῆς πάθος ἐκπέφευγε. δράκοντα δὲ θαλάττιον εἰ ἀνασπάσαι

¹ ἄρξαντι καὶ ἐπιβούλεύοντι.

² Schn: εἰσιν.

^a 'This is no Heron but some other bird' (Thompson, *Gk. birds*, s.v.).

more than a sober, educated man would be, yet it will not retire and give way before an aggressor. While all other birds are on terms of peace with the Swan, the Eagle has frequently attacked it, as Aristotle says [*HA* 610 a 1, 615 b 1], though it has never yet overcome it, but has always been defeated not only through the strength of the Swan in battle but also because in defending itself the Swan has justice on its side.

35. The Heron is a great eater of oysters and ^{The Heron and oysters} swallows them when closed,^a as pelicans swallow mussels. And the Heron warms the oysters a little in what is called its 'crop' and retains them there. Under the influence of the heat the oysters open, and the Heron becoming aware of this, disgorges the shells but retains the flesh; and it lives by consuming entire, thanks to a strong digestion, all that passes down into it.

36. There is a bird called *Asterias* (starling?),^b and ^{The Asterias} in Egypt, if tamed, it understands human speech. And if anyone by way of insult calls it 'slave,' it gets angry; and if anyone calls it 'skulker,' it takes umbrage and is annoyed, as though it was being jeered at for its low birth and rebuked for its indolence.

37. If a man with the juice of silphium on his hands ^{The Torpedo} seizes the Torpedo, he avoids the pain which it inflicts. And should you attempt to draw the Great ^{The Great Weever}

^b Thompson (*Gk. birds*, s.v. ἀστερίας) records *Bittern* as a common but unsatisfactory interpretation, but offers no other.

τῇ δεξιᾷ ἔθέλοις, ὁ δὲ οὐχ ἔψεται, ἀλλὰ μαχεῖται¹ κατὰ κράτος· εἰ δὲ τῇ ἀριστερᾷ ἀνάγοις,² εἴκει καὶ ἔάλωκεν.

38. Χάρμιδος ἀκούων τοῦ Μασσαλιώτου λέγοντος φιλόμουσον μὲν εἶναι τὴν ἀδόνα, ἥδη δὲ καὶ φιλόδοξον. ἐν γοῦν ταῖς ἐρημίαις ὅταν ἥδη πρὸς ἔαντήν, ἀπλοῦν τὸ μέλος καὶ ἄνευ κατασκευῆς τὴν ὅρνιν ἀδειν· ὅταν δὲ ἀλῷ καὶ τῶν ἀκούντων μὴ διαμαρτάνῃ, ποικίλα τε ἀναμέλπειν καὶ τακερῶς ἐλίττειν τὸ μέλος. καὶ "Ομῆρος δὲ τοῦτό μοι δοκεῖ ὑπανίττεσθαι λέγων

ώς δ' ὅτε Πανδαρέου κούρη χλωρής ἀηδῶν καλὸν ἀείδησιν ἔαρος νέον ἰσταμένοιο, δενδρέων ἐν πετάλοισι καθεζομένη πυκνοῦσιν, ἥ τε θαμὰ τρωπῶσα χέει πολυνηέα φωνῆν.

ἥδη μέντοι τινὲς καὶ πολυδευκέα φωνὴν γράφουσι τὴν ποικίλως μεμιμημένην, ὡς τὴν ἀδευκέα τὴν μηδ' ὅλως ἐσ μίμησιν παρατραπεῖσαν.

39. Λέγει Δημόκριτος τῶν ζώων μόνον τὸν λέοντα ἐκπεπταμένοις τίκτεσθαι τοῖς ὀφθαλμοῖς, ἥδη τρόπον τιὰ τεθυμωμένον καὶ ἐξ ὀδίνων δρασείοντά τι γεννικόν. ἐφύλαξαν δὲ ἄλλοι καὶ καθεύδων ὅτι κινεῖ τὴν οὐράν, ἐνδεικνύμενος ὡς τὸ εἰκὸς ὅτι μὴ πάντη ἀτρεμεῖ, μηδὲ μήν κυκλωσάμενος αὐτὸν καὶ περιελθὼν ὁ ὑπνος καθεῖλεν, ὥστε οὖν καὶ τῶν ζώων τὰ λοιπά. τοιοῦτόν τι φύλαξαντας Αἴγυπτιονς ὑπὲρ αὐτοῦ κομπάζειν φασὶ λέγοντας ὅτι κρείττων ὑπνου λέων ἔστιν

¹ μάχεται.

² ἄγοις.

Weever from the sea with your right hand, it will not come but will fight vigorously. But if you haul it up with your left hand, it yields and is captured.

38. From a statement of Charmis of Massilia I ^{The Nightingale} learn that the Nightingale is fond of music, and even fond of fame. At any rate when it is singing to itself in lonely places, he says, its melody is simple and spontaneous. But in captivity when it has no lack of hearers it lifts up its voice, warbling and trilling its melting music. And Homer seems to me to hint as much when he says [Od. 19. 518]

'And as when the daughter of Pandareus, the greenwood Nightingale, sings sweet at the first oncoming of spring, as she rests amid the thick leafage of the trees, and ever varying her note pours forth her full-throated music.'

But there are those who write πολυδευκέα φωνήν, that is, 'variously imitating music,' just as ἀδευκέα signifies 'unadapted for imitating.'

39. Democritus asserts that the Lion alone among The Lion animals is born with its eyes open ^a and from the hour of birth is already to some extent angry and ready to perform some spirited action. And others have observed that even when asleep the Lion moves his tail, showing, as you might expect, that he is not altogether quiescent, and that, although sleep has enveloped and enfolded him, it has not subdued him as it does all other animals. The Egyptians, they say, claim to have observed in him something of this kind, asserting that the Lion is superior to sleep

^a See 4. 34.

ἀγρυπνῶν ἀεί. ταύτη τοι καὶ ἡλίῳ ἀποκρίνειν
αὐτὸν αὐτοὺς πέπυσμαι· καὶ γάρ τοι καὶ τὸν
ἥλιον θεῶν ὄντα φιλοποιώτατον ἡ ἄνω¹ τῆς γῆς
ὅρασθαι ἡ τὴν κάτω πορείαν ἔνει μὴ ἡσυχάζοντα.
"Ομηρόν τε μάρτυρα Αἰγύπτιοι ἐπάγονται λέγοντα
ἡέλιόν τ' ἀκάμαντα. ἔστι δὲ πρὸς τὴν ῥώμην καὶ
συνετὸς ὁ λέων. ταῖς γοῦν βουσὶν ἐπιβουλεύει
νυκτῷ φοιτῶν ἐσ τὰ αὐλαία. "Ομηρος δὲ ἄρα
ἥδει καὶ τοῦτο λέγων

βόες ὡς²

αἴς τε³ λέων ἐφόβησε μολῶν ἐν νυκτὶς ἀμολγῶ.
καὶ ἐκπλήγττει μὲν ὑπὸ τῆς ἀλκῆς πάσας,⁴ μίαν δὲ
ἔξαρπάσας ἔδει.⁵ ὅταν δὲ ἐσ κόρον ἐμπλησθῇ,
βούλεται μὲν ταμιεύσασθαι καὶ ἐσ αὐθίς, αἰδὼς δὲ
ἴσχει αὐτὸν φρουρεῦν παραμένοντα, ὡς τροφῆς
χήτει λιμὸν δεδιότα. οὐκοῦν περιχανῶν ἐμπνεῖ
μὲν τοῦ καθ' ἑαυτὸν ἀσθματος, καὶ τούτῳ τὴν
φυλακὴν ἐπιτρέπει, ἀπαλλάττεται γε μὴν αὐτός·
τὰ δὲ ἄλλα ζῶα ἥκοντα καὶ αἰσθανόμενα ὅτου
λείφανόν ἔστι τὸ κείμενον, οὐ τολμᾷ προσάφασθαι,
ἄλλα ἀπαλλάττεται δεδιότα δοκεῖν συλᾶν καὶ
περικόπτειν τι τοῦ σφετέρου βασιλέως. τῷ δὲ
ἄρα εἰ μὲν εὐθηρίᾳ⁶ γένοντο καὶ εὐερμίᾳ, λήθην
τοῦ πρώτου λαμβάνει καὶ ὡς ἔωλον ἀτιμάσσας
ἀπαλλάττεται· εἰ δὲ μή, ὡς ἐπ' οὐκείον θη-
σαύρισμα παραγίνεται. ὅταν δὲ ὑπερπλησθῇ, κενοὶ⁷
ἑαυτὸν ἡσυχίᾳ καὶ ἀστίᾳ, ἡ ἀβ πάλιν πιθήκω

¹ κατὰ τὸ ἡ ἄνω.

² ὡς δ' ὅτε.

³ ἀπάσας.

⁴ ἔδει· ὁ αὐτὸς λέγει ποιητὴς ταῦτα.

² βόες ὡς MSS omit.

and for ever awake. And I have ascertained that it is for this reason that they assign him to the sun, for, as you know, the sun is the most hard-working of the gods, being visible above the earth or pursuing his course beneath it without pause. And the Egyptians cite Homer as a witness when he speaks of the 'untiring sun' [Il. 18. 239]. And in addition to his strength the Lion shows intelligence. For instance, he has designs upon cattle and goes to their folds by night. Now Homer was aware of this when he said [Il. 11. 172]:

'Like cattle which a lion has scared, coming in the dead of night.'

And he strikes terror into them all by his strength, but seizes only one and devours it. And when he and his prey has gorged himself, he wishes to preserve the remains for another occasion, yet he is ashamed to stay and watch over them, as though he were afraid of starving from want of food. Accordingly with jaws agape he breathes upon them and trusts to his breath to guard them while he himself goes on his way. But when the other beasts arrive and realise to whom the remains upon the ground belong, they do not venture to touch them but go their way for fear of seeming to rob and diminish anything that belongs to their king. Now if the Lion chances to be lucky and has good hunting, he forgets his former prize, disregards it as being stale, and goes away. Otherwise he returns to it as to a private store. And when he has eaten more than enough, he empties himself by lying quiet and abstaining from food, or alternatively he catches a monkey and eats some of

⁶ εὐθηρίᾳ ἐτέρου.

περιτυχῶν καὶ τούτου φαγῶν κενοῦται τὴν γαστέρα τὰς ἔκεινου λαπάξας σαρξίν. ἦν δὲ ἄρα δίκαιος ὁ λέων καὶ οὗτος

ἄνδρ' ἐπαμύνασθαι, ὅτε τις πρότερος ¹ χαλεπήνη. τῷ γοῦν ἐπιόντι ἀνθίσταται <καὶ>² τὴν ἀλκαίαν ἐπισείων καὶ ἐλίττων κατὰ τῶν πλευρῶν εἴτα ἐγέρει ἑαυτὸν ὥσπερ οὖν ὑποθήγων μύωπι. τὸν γε μὴν βαλόντα μέν, οὐ τυχόντα δὲ τῇ ἵση ἀμυνούμενος ³ φοβεῖ μέν, λυπεῖ δὲ οὐδὲ ἔν. ἡμερωθεὶς γε μὴν ἔξετι νεαροῦ πράστατός ἔστι καὶ ἐντυχεῖν ἥδος, καὶ ἔστι φιλοπαίστης, καὶ πᾶν ὃ τι οὖν ὑπομένει πραόνως τῷ τροφεῖ χαριζόμενος. "Ἄννων γοῦν λέοντα εἶχε σκευαγωγόν, καὶ Βερενίκη λέων πρᾶσος συνῆν, τῶν κομμωτῶν ⁴ διαφέρων οὐδὲ ἔν. ἐφαῖδρυνε γοῦν τῇ γλώττῃ ⁵ τὸ πρόσωπον αὐτῆς, καὶ τὰς ρυτίδας ἐλέαωε, καὶ ἦν ὁμοτράπεζος, πράως τε καὶ ἐντάκτως ἐσθίων καὶ ἀνθρωπικῶς. <καὶ>⁶ Ὁνόμαρχος δὲ ὁ Κατάνης τύραννος καὶ ὁ Κλεομένους υἱὸς συσσίτος εἶχον λέοντας.

40. Εὐωδίας τινὸς θαυμαστῆς τὴν πάρδαλιν μετειληχέναι φασίν, ἡμῖν μὲν ἀπορρίτου, αὐτὴ δὲ οἵδε τὸ πλεονέκτημα τὸ οἰκεῖον, καὶ μέντοι καὶ τὰ ἄλλα ζῷα συνεπίσταται τοῦτο ἔκεινη, καὶ

¹ πρότερον.

³ ἀμυνόμενος.

⁵ γλώττῃ ἥσυχῇ.

² <καὶ> add. Schn.

⁴ Pierson: κομμώτων.

⁶ <καὶ> add. H.

^a Hanno, Carthaginian general, 3rd cent. B.C. Cp. Plut. *Mor.* 799 E.

it, voiding and emptying his belly by means of its flesh.

The Lion is after all upright and one to

'defend himself against the man who should assail him first' [Hom. *Il.* 24. 369; *Od.* 16. 72].

Thus, he faces his attacker and by lashing with his tail and winding it about his flanks rouses himself as though he were stimulating himself with a spur. And if a man shoot at him but miss him, he will defend himself by a fair return: he will scare the man but do him no harm. If he has been domesticated since the time when he was a cub, he is ^{The Lion} extremely gentle and agreeable to meet, and is fond of play, and will submit with good temper to any treatment to please his keeper. For instance, Hanno^a kept a Lion to carry his baggage; a tame Lion was the companion of Berenice^b and was no different from her tiring-slaves: for example, it would softly wash her face with its tongue and smooth away her wrinkles; it would share her table and eat in a sober, orderly fashion just like a man. And Onomarchus, the Tyrant of Catana, and the son of Cleomenes^c both had Lions with them as table-companions.

40. They say that the Leopard has a marvellous ^{The Leopard} fragrance about it. To us it is imperceptible, though the Leopard is aware of the advantage it possesses, and other animals besides share with it this knowledge.

^b Which of the various queens named Berenice is here referred to, is uncertain; if the queen of Ptolemy III, she lived c. 273-226 B.C.

^c Nothing more is known of these persons.

ἀλίσκεται οἱ¹ τὸν τρόπον τοῦτον. ἡ πάρδαλις τροφῆς δεομένη ἑαυτὴν ὑποκρύπτει ἡ λόχιη πολλῇ ἡ φυλλάδι βαθείᾳ, καὶ ἐντυχεῖν ἔστιν ἀφανῆς, μόνον δὲ ἀναπνεῖ. οὐκοῦν οἱ νεφροὶ καὶ *⟨αι⟩*² δορκάδες καὶ οἱ αἴγες οἱ ἄγριοι³ καὶ τὰ τοιαῦτα τῶν ζώων ὡς ὑπό τινος ὑγροῦς τῆς εὐωδίας ἔλκεται, καὶ γίνεται πλησίον. ἡ δὲ ἔκπτηδῆ καὶ ἔχει τὸ θήραμα.

41. Πυνθάνομαι τῶν ζώων τὰ μηρικάζοντα τρεῖς ἔχειν κοιλίας, καὶ ὄντοματα αὐτῶν ἀκούων κεκρύφαλον ἔχοντα τὴν τροφῆν τηνικάζειν. οὐ γάρ τοι⁴ χειρον οὐτως ὄνομάσαι καὶ ἐκ τῆς χρείας καὶ ἐκ τοῦ σχήματος ἐπαρθέντα. καὶ ὅταν ἡ χειμέρια καὶ κλυδῶν τεταραγμένος, αἱ δὲ τῶν πετρῶν λαμβάνονται ταῖς αὐταῖς προβολαῖς, καὶ ἔχονται ὡς ἀγύκραις πάνυ ἐγκρατῶς, καὶ ἀσειστοί τε καὶ ἀκλυστοί μένουσιν. εἴτα εἰ γένοιτο ὑπεύδια, ἀπολύνουσί τε ἑαυτὰς καὶ ἐλευθεροῦσι, καὶ νέοντι πάλιν, εἰδὺναι μάθημα οὐκ εὐκαταφρόνητον, χειμῶνος φυγὴν καὶ ἐκ τῶν κινδύνων σωτηρίαν.

42. Εἴ σοι βουλομένω μαθεῖν ἔστι μελιτῶν ὄντοματα, οὐκ ἀν βασκήραιμι εἰπεῖν ὅσα πέπυσμαι. ἡγεμόνες καλοῦνται τίνες καὶ ἄλλαι σειρῆνες καὶ ἐργοφόροι⁵ τινὲς καὶ ἔτεραι πλάστιδες. Νίκανδρος δὲ τὸν ἐνφορεῖν τὸν τοὺς κηφῆνάς φησι. περὶ δὲ τὴν

¹ ἔκεινη . . . οἱ] τῇ παρδάλει καὶ ἀλίσκεται ἔκεινη.

² *⟨ai⟩* add. *H.*

³ αἱ αἴγες αἱ ἄγριαι.

⁴ τι.

⁵ ὑδροφόροι *H.*

⁶ ἀφορεῖν *Post*, ὑδροφορεῖν *Reiske*, *H*, εὐπορεῖν *OSchn.*

and the Leopard catches them in the following manner. When the Leopard needs food it conceals itself in a dense thicket or in deep foliage and is invisible; it only breathes. And so fawns and gazelles and wild goats and suchlike animals are drawn by the spell, as it were, of its fragrance and come close up. Whereat the Leopard springs out and seizes its prey.

41. I learn that ruminants have three^a stomachs, Ruminants and their stomachs, I gather, are *κεκρύφαλον* (the second stomach, *reticulum*), *ἔχινος* (the third stomach, manyplies), and *ἡνυστρον* (the fourth stomach, *abomasum*).

Cuttle-fish and Squids feed themselves with two 'proboscis.' (There is no harm in so styling them: their use and their form induce one to do so.) And in stormy weather when there is broken surf, these creatures grip the rocks with their tentacles and cling fast as with anchors, and there they stay, safe from shock and sheltered from the waves. Later, when it grows calm, they let themselves go and are free again to swim about, having learnt what is by no means to be despised, viz., how to avoid a storm and to escape from danger.

42. If it is your wish to learn the names of Bees, Bees, their various names I would not grudge you the knowledge that I have acquired. Some are called 'captains,' others 'sirens,'^b some again 'workers,' and others 'moudlers.' And Nicander says [*fr. 93*] that the Drones

^a Cp. Arist. *HA* 507 b 1; Ael. has omitted to mention the *κοιλία μεγάλη*, big stomach or paunch.

^b Thompson on Arist. *HA* 623 b 11 takes 'siren' to be 'some species of the solitary wasp, e.g. *Eumenes*, *Synagris*, etc.'

τῶν Καππαδόκων γῆρ ἄνευ κηρίων τὸ μέλι τὰς μελίττας ἐργάζεσθαι φασι, παχὺ δὲ εἶναι τοῦτο κατὰ τὸ ἔλαιον λόγος ἔχει. ἐν Τραπεζοῦντι δὲ τῇ Ποντικῇ ἐκ τῆς πύξου γίνεσθαι μέλι πέπυσμα, βαρὺ δὲ τὴν δόσμὴν τοῦτο εἶναι, καὶ ποιεῖν μὲν τοὺς ὑγιαίνοντας ἔκφρονας, τοὺς δὲ ἐπιλήπτους ἐς ὑγίειαν ἐπανάγειν αἴθις. ἐν Μηδίᾳ δὲ ἀποστάζειν τῶν δένδρων ἀκούω μέλι, ὡς Εὐριπίδης¹ ἐν τῷ Κιθαιρῶνί φησιν ἐκ τῶν κλάδων γλυκείας σταγόνας ἀπορρεῖν. γίνεσθαι δὲ καὶ ἐν Θράκῃ μέλι ἐκ τῶν φυτῶν ἥκουσα. ἐν δὲ Μυκόνῳ μέλιττα οὐ γίνεται, ἀλλὰ καὶ *〈έξωθεν〉²* κομισθεῖσα ἀποθνήσκει.

43. Περὶ τὸν Ὑπαννι ποταμὸν γίνεσθαι τὸ ζῷον τὸ μονήμερον οὕτω καλούμενον Ἀριστοτέλης φησί, τικτόμενον μὲν ἄμα τῷ κνέφει,³ ἀποθνήσκον δὲ ἐπὶ δυσμὰς ἥλιου τρεπομένου.

44. "Εχει δὲ *〈τὸ〉⁴* δῆγμα ἡ σηπία ἰῶδες καὶ τοὺς ὀδόντας ἵσχυρῶς ὑπολανθάνοντας. ἦν δὲ ἄρα δηκτικὸν καὶ *〈օ〉⁵* ὀσμύλος καὶ ὁ πολύπους· καὶ δάκοι μὲν ἀν οὐτος σηπίας βιαιότερον, τοῦ δὲ ιοῦ μεθίσσων ἥττου.

οἱ Εὐ. ταῖς Βάκχαις.
κνέφη.
〈τὸ〉 add. H.

² *〈έξωθεν〉 add. H.*

... And they say that all over Cappadocia the Bees produce honey without combs, and the story goes Honey of various kinds that it is thick like oil. I am informed that at Trapezus in Pontus honey is obtained from box-trees, but that it has a heavy scent and drives healthy people out of their senses, but restores the frenzied to health. I learn that in Media^a honey drips from the trees, just as Euripides [Bacc. 714] says that on Cithaeron sweet drops flow from the boughs. In Thrace too I have heard that honey is produced from plants. On Myconus^b there are no bees, and moreover if imported from outside they die.

43. Aristotle says [HA 552 b 20] that on the banks ^{The Day-fly} of the river Hypanis^c there occurs a creature that goes by the name of 'day-fly,'^d because it is born in the morning twilight and dies when the sun begins to set.

44. The Cuttle-fish has a poisonous bite and teeth ^{The Cuttle-fish} that are concealed very deep within. It seems also that the Osmylus^e and the Octopus are given to biting. And the Octopus has a more powerful bite than the Cuttle-fish, although it emits less poison.

^a Ael. is copying [Arist.] *Mir.* 831 b 26 where the MSS read Ανδία.

^b One of the Cyclades.

^c Mod. Boug.

^d 'A May-fly, probably . . . the large *Ephemera longicauda* Oliv.' (Thompson on Arist. *loc. cit.*).

^e 'A kind of octopus with an unpleasant musky smell: *Eledone moschata*' (Thompson, *Gk. fishes*).

⁵ *〈δ〉 add. H.*

45. Τὸν σὸν τὸν ἄγριὸν φασὶ μὴ πρότερον ἐπί τινα φέρεσθαι πρὶν ἡ τοὺς χαυλιόδοντας ὑποθῆξαι· μαρτυρεῖ δὲ ἄρα καὶ Ὁμηρος τοῦτο λέγων

θῆξας λευκὸν ὁδόντα μετὰ γναμπτῆσι γέννυσσιν. παχύνεσθαι δὲ τὸν σὸν ἀκούων μάλιστα μὴ λούμενον,¹ ἀλλὰ ἐν τῷ βορβόρῳ διατρίβοντά τε καὶ στρεφόμενον καὶ πόνοντα ὕδωρ τεθολωμένον, καὶ ἡσυχίᾳ καὶ στέγῃ σκοτωδεστέρᾳ χαίροντα καὶ τροφαῖς ὅσαι φυσωδέστεραι τέ εἰσι καὶ ὑποπλήσαι δύνανται. καὶ Ὁμηρος δὲ ἔσυκε ὑποδηλοῦν ταῦτα. περὶ μὲν οὖν τοῦ καλυδεύσθαι αὐτοὺς² καὶ φιληδεῖν τοὺς ρυπαρωτέρους τέλμασι . . .³ λέγων σύες χαμαιευνάδες· ὅτι δὲ τῷ τεθολωμένῳ ὕδατι πιάνονται . . .⁴ φησὶ

μέλαν ὕδωρ
πίνουσαι, τά θ' ὕεσσι τρέφει τεθαλυῖναν ἀλοιφήν.
ὅτι δὲ χαίρουσι τῷ σκότῳ διὰ τούτων ἐλέγχει
πέτρῃ ὑπὸ γλαφυρῇ εὑδον Βόρεῳ ὑπ' ἵνηγ.

τὸ δὲ φυσώδες αἰνίττεται τῆς τροφῆς ὅταν λέγη βάλανον μενοεικέα ἐσθίειν αὐτάς. εἰδὼς δὲ ἄρα Ὅμηρος ὡς καὶ ἴσχναίνεται καὶ ἐπιτρίβει τὰ κρέα ὃς ὄρων τὸν θῆλυν, πεποίηκε τοὺς ἄρρενας ἴδιᾳ καθεύδοντας καὶ τὰς θηλείας ἴδιᾳ. ἐν Σαλαμῖνι δὲ χλωροῦ σίτου καὶ ληίου κορώντος ἐὰν σὺς

¹ λούμενον.

³ Lacuna.

² αὐτόν.

⁴ Lacuna.

^a The chief city in Cyprus. Eustathius on Hom. *Od.* 18. 29 says that there was a law in Cyprus permitting landowners to remove the teeth of any pig that they found foraging among

45. They say that the Wild Boar does not attack ^{The Wild} Boar a man until he has whetted his tusks. And Homer testifies to this when he says [*Il.* 11. 416]

‘Having whetted the white tusk between his curved jaws.’

And I learn that the Boar fattens himself chiefly by not washing but spending his time wallowing in the mud, drinking the turbid water, and revelling in the quiet and the darkness of his lair and in all the more inflating foods that can fill him up. And Homer appears to imply as much, for touching their wallowing and their fondness for the more muddy ponds . . . when he says [*Od.* 10. 243] ‘hogs that make their bed upon the ground.’ And that they fatten themselves upon turbid water . . . he says [*Od.* 13. 409]

‘drinking black water, which fosters the rich fat on swine.’

And that they delight in darkness he proves in the following words [*Od.* 14. 533]:

‘They slumbered beneath a hollow rock under shelter from Boreas.’

And he hints at the inflating quality of their food when he says [*Od.* 13. 409] that they eat ‘the satisfying acorn.’ Now Homer knowing that the Boar grows thin and that his flesh wastes if he looks at the Sow, has described [*Od.* 14. 13] the Boars as sleeping in one place and the Sows in another. In Salamis^a if a Sow breaks in and grazes the corn when green or

their crops. So Irus threatens to knock out the teeth of Odysseus, disguised and unknown, whom he regards as an interloper in the palace in Ithaca.

ἐμπέσοῦσα¹ ἀποκείρη, νόμος ἔστι Σαλαμινίων τοὺς ὁδόντας ἐκτρίβειν αὐτῆς. καὶ τοῦτο εἶναι τὸ παρ' Ὁμήρῳ συὸς ληιβοτείρης φασόν. οἱ δὲ ἔτέρως νοοῦσι, καὶ λέγοντες χλωροῦ σίτου τὴν ὥν γενυσαμένην ἀσθενεῖς ἔχειν τοὺς ὁδόντας.

46. Ἐδωκε δὲ ἄρα ἡ φύσις ταῖς κυσὶ τραυμάτων ἀντίπαλον πόσιν. εἰ δὲ ἔλμινθες αὐτὰς λυποῖεν,² τοῦ σίτου τὸ καλούμενον λήιον ἐσθίουσαι ἐκκρίνουσιν αὐτάς. λέγονται δὲ καὶ ὅταν δέωνται τὴν γαστέρα ἐκατέραν κενώσαι πόσιν τινὰ ἐσθίειν, καὶ τὸ μέν τι τῆς τροφῆς τὸ ἐπιπολάξον ἀνεμεῖν, τὰ δὲ περιττὰ κάτωθεν ἐκκρίνεσθαι αὐταῖς φασιν. ἐντεῦθεν καὶ τὸ συρμαῖζειν Αἰγύπτιοι λέγονται μαθεῖν. πέρδικες δὲ³ καὶ πελαργοὶ τρωθέντες καὶ φάτται τὴν ὄργανον, ὡς λόγος, διατρώγουσιν, εἴτα τοὺς τραύμασιν ἐντιθέντες ἀκοῦνται τὸ σῶμα καὶ μέντοι <καὶ>⁴ τῆς ἀνθρώπων ἰατρικῆς δέονται οὐδὲ ἔν.

47. Οὐ δεήσομαι ἐνταῦθα μάρτυρος πρεσβυτέρου, ἀ δὲ αὐτὸς ἔγνων ἐρῶ.⁵ σαῦρον τῶν χλωρῶν μὲν ὑπεράγαν, ἀδροτέρων δὲ τὴν ἔξιν συλλαβὼν ἀνὴρ καὶ κέντρῳ πεποιημένῳ χαλκοῦ πείρας⁶ εἴτα τυφλώσας τὸν σαῦρον καὶ χύτραν κεραμέαν τῶν νεωστὶ εἰργασμένων διατρήσας πάνυ λεπταῖς ὀπαῖς, ὡς μὴ εἰργειν μὲν τὸ πνεῦμα, οὐ μὴν ἐκείνῳ παρασχεῖν ἔκδυσιν, καὶ γῆν ἔγχεας καὶ

¹ Barnes: πεσοῦσα.

² λυποῦσι.

³ τε.

⁴ <καὶ> add. H.

a field of waving corn, there is a law of the Salaminians that her teeth must be destroyed. And they say that the passage in Homer [*Od. 18. 29*] about 'a sow that consumes the crops' refers to this. Others take a different view and assert that when a Sow has tasted green corn its teeth are weakened.

46. It would appear that Nature has provided Nature's medicines for animals grass as a remedy for the wounds of Dogs. And if they are troubled with worms they get rid of them by eating 'standing' corn, as it is called. And when they need to empty both stomachs^a they are said to eat some grass, and as much of their food as remains undigested they vomit up, while the remainder is excreted. It is from this source that the Egyptians are said to have learnt the practice of taking purges. But Partridges, Storks, and Ring-doves, when wounded are said to chew marjoram and then to spread it on their wounds and cure their body; and they have no need at all of man's healing art.

47. In this matter I shall have no need of any witness from antiquity but shall narrate what I myself have seen and know.

A man captured a Lizard of the excessively green A Lizard, blinded, regains its sight and unusually large species, and with a point made of bronze he pierced and blinded the Lizard. And after boring some very fine holes in a newly fashioned earthenware vessel so as to admit the air, but small enough to prevent the creature from escaping, he

^a The expression is used loosely to denote the stomach proper and the intestines, for the dog has but one stomach.

⁵ λέγω.

⁶ διείρας.

μάλα ἔνδροσον, καὶ τὸ θηρίον ἐμβαλὼν καὶ πόαν¹ τινὰ ἡς οὐκ ἐπε τὸ ὄνομα καὶ δακτύλιον σιδήρου² πεποιημένον καὶ ἔχοντα λίθον Γαγάτην, ὥπερ οὖν ἐνέργαστο γλύμα σαῦρος, τὴν μὲν χύτραν ἐπηλύγασεν, ἐννέα ἐμπλάσας σημεῖα, ὃν ἀφήρει σφραγίδα³ ἐφ' ἡμέρας ἐννέα. καὶ τὴν ἐπὶ πάσαις⁴ ἀφανίσας ἀνοίγει τὸ σκεῦος, καὶ ἔγωγε εἶδον τὸν σαῦρον ἐμβλέποντα, καὶ εὐωποτάτους⁵ τοὺς δόφθαλμοὺς τοὺς τέως πεπηρωμένους εἶχε. καὶ τὸν⁶ μέν, ἐνθεν ἥρεθη, ἐνταῦθα ἀπελύσαμεν, δακτύλιον δὲ ἐκεῖνον ὁ ἀνὴρ ὁ ταῦτα δράσας δόφθαλμοῖς ἀγαθὸν ἔφασκεν εἶναι.

48. Ἐμοὶ δὲ αἰσχιστον δοκεῖ, ὡς ἀνθρωποι, φίλιαν μὲν τοῖς ζῷοις πρὸς ἀλλήλα εἶναι, μὴ μόνοις τοῖς συννόμοις αὐτῶν μηδὲ μὴν τοῖς ὄμογενέσι, ἥδη δὲ καὶ τοῖς μηδὲν προσήκουσί σφισι κατὰ τὸ κοινὸν γένος. ταῖς γοῦν αἰξὶν αἱ οἱς φίλιαι, περιστερᾶ δὲ πρὸς τρυγόνα φίλια,⁷ φίλα δὲ ἀλλήλοις⁸ νοοῦσι φάτται τε καὶ πέρδικες, ἀλκυόνα δὲ καὶ κηρύλον ποθοῦντε ἀλλήλων πάλαι ἴσμεν, κορώνην τε ἐρωδιῷ φίλα νοεῖν καὶ λάρον τῷ καλουμένῳ κολοιῷ καὶ ικτίνῳ ἄρπην. πολεμοῦσι δὲ αἰώνιον πόλεμον καὶ ἀσπονδὸν ὡς εἰπεῖν κορῶναι τε καὶ γλαῦκες· πολέμοι δὲ ἄρα εἰσὶν ικτίνος τε καὶ κόραξ, καὶ πυραλλίς πρὸς τρυγόνα, καὶ βρένθος καὶ λάρος,⁹ πάλιν τε ὁ χλωρεὺς πρὸς

¹ ἔκδυσιν . . . πόαν] ἔκδυσιν, τὸ θηρίον ἐμβαλὼν καὶ γῆν ὑποχέας καὶ μ. ἐ. καὶ πόαν.

² Ges: αὐδρόβιν.

⁴ πάσαις τὴν ἐννάτην.

⁶ τό.

³ *μίαν* σφ. ? H.

⁵ εὐωποτέρους.

⁷ περιστερᾶ . . . φίλη.

heaped some very moist earth into it and put the Lizard inside together with a certain herb, of which he did not divulge the name, and an iron ring with a bezel of lignite engraved with the figure of a lizard. After stamping nine seals upon the vessel he then covered it up, removing one seal daily for nine days. And when he had destroyed the last seal of all he opened the vessel, and I myself saw the Lizard having its sight and its eyes, which till then had been blinded, seeing perfectly well. And we released the Lizard on the spot where it had been captured, and the man who had done these things asserted that that ring of his was good for the eyes.

48. It fills me with shame, you human beings, to Animal friendships and enmities think of the friendly relations that subsist between animals, not only those that feed together nor even those of the same species, but even between those that have no connexion through a common origin. For instance, Sheep are friends with Goats; there is friendship between Pigeon and Turtle-dove; Ring-doves and Partridges entertain friendly feelings towards one another; we have long known that the Halcyon and the Ceryl desire each other; that the Crow is friendly disposed towards the Heron, and the Sea-mew towards the Little Cormorant, as it is called, and the Shearwater towards the Kite. But there is war everlasting and without truce, so to say, between Crows and Owls. Enemies too are the Kite and the Raven, the Pyrallis and the Turtle-dove, the Brenthus^a and the Sea-mew, and again the Greenfinch(?)

^a Unknown water-bird. Perh. the 'Avocet,' Gossen § 187.

⁸ εἰς ἀλλήλους.

⁹ Ges: πάγρος.

τρυγόνα, καὶ αἰγυπτιὸν καὶ ἀετοί, καὶ κύκνοι καὶ δράκοντες, καὶ πρὸς βουβαλίδας καὶ ταύρους¹ λέοντες. ἔχθιστα² δὲ ἄρα ἐλέφας καὶ δράκων ἦν, καὶ πρὸς ἀσπίδα ὁ ἰχνεύμων, ὁ δὲ αἰγυθος τῷ ὄνῳ. ὁ μὲν γάρ ὡγκήσατο, ρήγνυται δὲ τῷ αἰγυθῷ τὰ ὡά, καὶ οἱ νεοττοὶ ἐκπίπτουσιν ἀτελεῖς. ὁ δὲ τιμωρῶν τοὺς τέκνους ἐπιπηδᾷ τῶν ὄνων τοὺς ἔλκεσι, καὶ ἐσθίει αὐτά. μισεῖ δὲ ἀλώπηξ κίρκον καὶ ταῦρος κόρακα, καὶ ὁ ἄνθος³ τὸν ἵππον. χρὴ δὲ εἰδέναι τὸν πεπαιδευμένον καὶ μηδὲν μάτην ἀκούοντα ὅτι καὶ δελφὶς φαλλαίνη διάφορος, λάβρακές γε μὴν κεστρεῦσι, μύραιναι δὲ γόγγροις, καὶ ἄλλα ἄλλοις.

49. Αἱ ἄρκτοι τῶν θηρατῶν τοὺς ἐσ⁴ στόμα πεσόντας καὶ τὸ πνεῦμα ἐσ⁴ ἔαντοὺς ὥσαντας ὀσφρησάμεναι ὡς νεκρὸν παραλιμπάνοντι, καὶ δοκεῖ τοῦτο τὸ ζῶον νεκρὸν βδελύτεσθαι. μισοῦνται δὲ καὶ οἱ μύες τοὺς ἐν ταῖς ἔαντῶν διαίταις καὶ καταδρομαῖς ἀποθανόντας, καὶ μέντοι *⟨καὶ⟩*⁵ χελιδῶν ἐκβάλλει χελιδόνα νεκράν.⁶ μύρμηκες δέ, καὶ ἐκείνοις ἐκφορᾶς νεκρῶν μέλειν καὶ καθαίρειν τοὺς σφετέρους χηραμοὺς ἡ σοφωτάτη φύσις ἔδωκεν, ἐπεὶ καὶ τοῦτο ἴδιον τῶν ἀλόγων, τὰ ὅμοιγενῆ τε καὶ ὅμοιφυά τεθνεῶτα τῶν ὀφθαλμῶν ἀποφέρειν θάττον. λέγονται δὲ Αἰθιόπων λόγοι αἰμυλίας τε καὶ κόμπου Ἐλληνικοῦ ἄγενστοι ὅτι ἄρα ἐλέφαντα θεασάμενος ἐλέφας νεκρὸν οὐκ ἄν παρέλθοι μὴ τῇ προβοσκίδι γῆν ἀρυσάμενος καὶ

¹ καὶ ταύρους *del.* *H* (1876).

³ *Ges* : ἄνθος.

² ἔχθιστον.

⁴ ἐπὶ *Schö.*

and the Turtle-dove, the Aegypius and the Eagle, Swans and Water-snakes(?),^a and Lions are the enemies of Antelopes and Bulls. The bitterest hate exists between the Elephant and the Python,^b between the Asp and the Ichneumon, between the Blue Tit and the Ass, for directly the Ass brays the Blue Tit's eggs are smashed and the young ones are spilt, still imperfect. And so to avenge its offspring the Blue Tit leaps upon the Ass's sore places and feeds on them. The Fox detests a Falcon and the Bull a Raven, and the Buff-backed Heron the Horse. And an educated man who attends to what he hears should know that the Dolphin is at feud with the Whale, the Basse too with the Mullet, and the Moray with the Conger Eel, and so on.

49. When Bears have sniffed at hunters who have fallen on their face and knocked the breath out of themselves, they leave them for dead, and it seems that these creatures are disgusted by a dead body. Mice also hate those that die in their holes and lurking-places; and a Swallow too ejects a dead Swallow from its nest. Ants also, thanks to the supreme wisdom of Nature, are careful to carry away dead bodies and to cleanse their nests, for it is characteristic of brute beasts that, when one of their own species and kind has died, they speedily remove it out of sight. And Ethiopian histories, which are untainted by the pretentious plausibility of the Greeks, tell us that if one Elephant sees another lying dead, it will not pass by without drawing up

^a See Arist. *HA* 602 b 25.

^b Lit. 'dragon.'

Animals'
dislike of
dead bodies

The
Elephant
and its dead

⁵ *⟨καὶ⟩ add.* *H.*

⁶ νεκράν καὶ μέλιτται.

ἐπιβαλών, ὡς ὁσίαν τινὰ ἀπόρρητον ὑπὲρ τῆς φύσεως τῆς κοινῆς ἐκτελῶν·¹ εἶναι γὰρ τὸ μὴ δρᾶσαι τοῦτο ἐναγέσ. ἀπόχρη δέ οἱ καὶ κλάδον ἐπιβαλεῖν, καὶ ἅπεισι τὸ κοινὸν ἀπάντων τέλος μὴ ἀτιμάσας. ἀφίκται δὲ λόγος ἐς ἡμᾶς καὶ ἐκεῖνος. ὅταν ἐλέφαντες ἀποθήσκωσιν ἐκ τραυμάτων ἡ βληθέντες ἐν πολέμῳ ἡ ἐν θήρᾳ παθόντες τοῦτο, τῆς πόας τῆς παρατυχούσης ἡ τῆς κόνεως τῆς ἐν ποσὶν ἀνελόμενοι, ἐς τὸν οὐρανὸν ἀναβλέπουσι καὶ βάλλουσι τι τῶν προειρημένων, καὶ φωνῇ τῇ σφετέρᾳ κινύρονται τε καὶ ποτνιῶνται, ὥσπερ οὖν τοὺς θεοὺς μαρτυρόμενοι ἐφ' οἷς ἐκδίκως τε καὶ ἐκνόμως ὑπομένουσιν.

50. Ἰδια δὲ ἄρα τῶν ζώων καὶ ταύτῃ² δήπου καταγνῶναι πάρεστι. τοὺς γοῦν ὅρνεις τοὺς ήθάδας καὶ τοὺς ἐν ποσὶ τρεφομένους τε καὶ ἔξεταξομένους ὄρῶμεν ὑππους καὶ ὄνους καὶ βοῦς καὶ καμήλους θαρροῦντας· εἰ δὲ καὶ ἐλέφαντί που πράω καὶ ἡμέρᾳ συντρέφουστο, οἱ δὲ οὐκ ὄρρωδοῦσιν, ἀλλὰ καὶ δι' αὐτῶν ἐκείνων ἔρχονται. ἥδη δὲ ἀλεκτρυόνες καὶ ἐπὶ τὰ νῶτα αὐτῶν ἀναπέτονται· τοσοῦτον αὐτοῖς τοῦ θάρσους περίεστι καὶ τοῦ ἀδεοῦς. πτοίαν δὲ αὐτοῖς ἐντίθησι καὶ δέος ἰσχυρὸν γαλῆ παραδραμοῦσα. καὶ μυκήσεων μὲν καὶ ὀγκήσεων οὐ ποιοῦνται ὄραν, κρίξασαν δὲ ἄρα μόνον πεφρίκασι τὴν προειρημένην. χηνῶν δὲ καὶ³ κύκνων⁴ καὶ στρουθῶν τῶν μεγάλων ἡ τι ἡ οὐδὲν φροντίζουσιν, ἵέρακα δὲ βραχύτατον⁵ ὄντα ὄρρωδοῦσιν. ὁ δὲ ἀλεκτρυὼν ἄστας φοβεῖ

¹ ἐκτελῶν καὶ φεύγων ἄγος.

some earth with its trunk and casting it upon the corpse, as though it were performing some sacred and mysterious rite on behalf of their common nature; and that to fail in this duty is to incur a curse. It is enough for it even to cast a branch upon the body; and with due respect paid to the common end of all things the Elephant goes on its way.

And there has reached us also the following story. ^{A dying} Elephant When Elephants are dying of wounds, stricken either in battle or in hunting, they pick up any grass they may find or some of the dust at their feet, and looking upwards to the heaven, cast some of these objects in that direction and wail and cry aloud in indignation in their own language, as though they were calling the gods to witness how unjustly and how wrongfully they are suffering.

² 50 (i). By the following cases also, I think, one may recognize traits peculiar to animals. For instance, we see domestic fowls that are reared at the feet, and have experience, of horses, asses, cows, or camels, showing no fear of them. And if they are fed along with, say, a tame and gentle elephant, they are not afraid but even move about among those creatures. And cockerels even fly up on to their backs, such are their resulting courage and freedom from fear. But they are fluttered and terrified if a marten runs by. To the lowing of cattle or the braying of an ass they pay no attention; but a marten has but to chatter and they tremble. For geese, swans, and ostriches they care little or nothing, but are in terror of a hawk although it is very small. With its crowing a cock

Confidence
and fear in
Animals

² ταῦτα.

⁴ Reiske : κυνῶν.

³ τε καὶ.

⁵ βραχύτερον.

μὲν λέοντα, ἀναιρεῖ δὲ βασιλίσκον· οὐ μὴν φέρει¹ οὔτε αἰλούρους οὔτε ἵκτινους. αἱ δὲ περιστεραὶ ἀετῶν μὲν κλαγγῆν καὶ γυπῶν θαρροῦσι, κίρκων δὲ καὶ ἀλιαέτων οὐκέτι.

Ἡ δὲ ποίμνη² καὶ ὁ ἔριφος καὶ πώλιον πᾶν ἐπὶ τὰς μητρώας θηλὰς ἔρχεται γεννηθέντα παραχρῆμα, καὶ μέντοι καὶ τῶν οὐθάτων σπῶντα ἐμπίπλαται· πολυνπραγμονέ δὲ τὸ τεκὸν οὐδὲ ἔν, ἀλλὰ ἔστηκεν. ὑπτια δὲ παραβάλλει τὰς θηλὰς τοῦς βρέφεσι τὰ σχιζόποδα πάντα, λύκοι καὶ κύνες καὶ λέαιναι καὶ παρδάλεις.

51. Πολυφωνότατα δὲ τὰ ζῷα καὶ πολύφθογγα ὡς ἀν εἴποις ἡ φύσις ἀπέφηνεν,³ ὥσπερ οὖν καὶ τοὺς ἀνθρώπους. ὁ γοῦν Σκύθης ἀλλως φθέγγεται καὶ ὁ Ἰνδὸς ἀλλως, καὶ ὁ Αἰθίοψ ἔχει φωνὴν συμφνᾶ⁴ καὶ οἱ Σάκαι φωνὴ δὲ Ἑλλὰς ἀλλη, καὶ Ῥωμαία ἀλλη. οὕτω τοι καὶ τὰ ζῷα ἀλλο ἀλλως προέτει τὸν συγγενῆ τῆς γλώττης ἥχον τε καὶ φύσον· τὸ μὲν γὰρ βρυχᾶται, μυκάται δὲ ἄλλο, καὶ χρεμέτισμα ἄλλον καὶ ὅγκησις *(ἄλλον)*,⁵ ἄλλον βληχηθμός τε καὶ μηκασμός,⁶ καὶ τισ μὲν ὡρυγμός, τισὶ δὲ ὑλαγμός φίλον, καὶ ἄλλῳ⁷ ἀρράξειν· κλαγγαὶ δὲ⁸ καὶ ροῖσι καὶ κριγμοὶ καὶ ὕδαι καὶ μελωδίαι καὶ τρανλισμοὶ καὶ μυρία ἔτερα δῶρα τῆς φύσεως ἴδια τῶν ζῷων ἄλλα ἀλλων.

52. Ἀνὰ τὴν χώραν τὴν Αἰγυπτίαν ἀσπίδες φωλεύοντι τοῦ Νείλου πλησίον ἐπὶ τῆς ὅχθης ἔκατέρας. καὶ τὸν μὲν ἄλλον χρόνον φιλοχωροῦσι

¹ οὐ φέρει μήν.

² Abresch: λίμνη.

scares a lion and is fatal to a basilisk, and yet it cannot endure cats or kites. And pigeons are not afraid at the cry of eagles and vultures, but they are at the cry of falcons and of sea-eagles.

(ii). The lamb, the kid, and every foal directly it is born goes for its dam's teats and sucks the dugs until it is full. And the parent shows no concern but stands still. Whereas all animals with parted toes, wolves, hounds, lions, leopards, lie down to give their young suck.

51. Nature has made animals with an immense variety of voice and of speech, as it were, even as she has men. For instance, the Scythian speaks one language, the Indian another; the Ethiopian has a natural language, so too have the Sacae; the language of Greece and that of Rome are different. And so it is with animals: each has a different way of producing the tone and the sound natural to its tongue. Thus, one roars, another lows, a third whinnies, *(another)* brays, yet another baas and bleats; while to some howling is customary, to others barking, and to another snarling. Screaming, whistling, hooting, singing, warbling, twittering, and countless other gifts of Nature are peculiar to different animals.

52. In the Egyptian countryside Asps have their holes by the Nile on either bank. Most of the time they stay round about their *(lurking-places)* and are

Reptiles foretell and avoid the rising of the Nile

³ ἀνέφηνεν.

⁴ συμφνῆ.

⁵ *(ἄλλον)* add. Gow.

⁶ μηκασμός, καὶ διάφορα φθέγματα.

⁷ τῷ ἄλλῳ.

⁸ τε καὶ.

καὶ ὀγαπῶσιν . . .¹, ὡς τὰς οἰκίας τὰς σφετέρας οἱ ἄνθρωποι· μέλλοντος δὲ τοῦ ποταμοῦ κατὰ τὴν ὥραν τὴν θέρειον² ἀναπλεῖν,³ πρὸ τριάκοντά που ἡμερῶν αἱ προειρημέναι ἀσπίδες μετοικίζονται ἐς τὰ ἀπωτέρω τοῦ Νείλου χωρία, καὶ τοὺς ὅχθους τοὺς ὑπερέχοντας ἐσέρπουσι, καὶ μέντοι καὶ τὰ σφῶν αὐτῶν ἔκγονα ἐπάγονται, δῶρον τοῦτο ἴδιον λαχοῦσαι παρὰ τῆς φύσεως εἰδέναι ποταμοῦ τοσούτου καὶ οὕτως ἐργατικοῦ τὴν ἀνὰ πᾶν ἔτος ἐπιδημίαν, καὶ τὴν ἐξ αὐτοῦ κατάλημψίν τε καὶ λύματην φυλάττεσθαι. καὶ αἱ χελῶναι δὲ καὶ οἱ καρκίνοι καὶ οἱ κροκόδιλοι τὰ φάλα κατὰ τὴν ὥραν τὴν αὐτὴν μετακομίζονται ἐς τὰ ἄβατα τῷ ποταμῷ καὶ ἀνέφικτα· καὶ ἐντεῦθεν ἡδη λογίζονται οἱ ἐντυγχάνοντες τοῖς τῶν προειρημένων φῶις ὁ Νείλος ἀνελθὼν ἐς πόσον ἐπαρδεύσει⁴ σφίσι τὴν γῆν.

53. Οἱ ἄπποι οἱ ποτάμιοι τοῦ Νείλου μέν εἰσι τρόφιμοι· ὅταν δὲ τὰ λήια ἐνακμάζῃ καὶ ὁσιν οἱ στάχινες ξανθοί, οὐκ ἄρχονται παραχρῆμα κείρεν αὐτοὺς καὶ ἐσθίειν, ἀλλὰ παραμείβοντες ἔξωθεν τὸ λήιον στοχάζονται πόσον αὐτοὺς ἐμπλήσει⁵ μέτρον, ἔτα λογισάμενοι τὸ ἀποχρῆσον σφίσιν ἐμπίπτουσι καὶ ἀναχωροῦσιν ἐπὶ πόδα ἐμπιπλάμενοι, τὸ ῥέμα τοῦ ποταμοῦ κατὰ οὐράντες. πεφιλοσόφηται δὲ ἄρα τοῦτο αὐτοῖς, ἵνα εἴ τινες τῶν γεωργῶν ἐπίοιεν ἀμυνούμενοι,⁶ οἱ δὲ ἐκ τοῦ ῥάστου ἐς τὸ ὑδωρ καταδραμεῖν ἔχοιεν, τοὺς πολεμίους ἀντιπροσώπους, ἀλλὰ οὐκ ὅπισθεν οἱ ἄπποι οὗτοι δοκεύοντες.⁷

¹ Lacuna: <ὑποδρομάς> conj. H.

as attached to them as human beings are to their own homes. But when in the summertime the river threatens to overflow, the aforesaid Asps emigrate some thirty days beforehand to districts further away from the Nile and creep into bluffs above the river, and, what is more, bring their young with them: they have received from Nature this special gift of being able to foretell the annual visitation of a river so mighty and so active, and to guard against being overtaken and destroyed by it. And at the same season turtles and crabs and crocodiles transfer their eggs to spots which the river cannot touch or reach. Hence those who come across the eggs of the aforesaid creatures calculate to what extent the Nile will rise and irrigate their land.

53. Hippopotamuses are nurslings of the Nile, and *The Hippopotamus* when the crops are ripe and the ears are yellow they do not forthwith begin to graze and eat them but pass along outside the crop and calculate what area will satisfy them; and then, having reckoned how much will be enough, they fall to, and as they fill themselves they withdraw backwards, keeping the river behind them. Now this move they have cleverly devised so that, should any farmers attack them in self-defence, they can run down into the water with complete ease, on the look out for enemies in front of them but not looking behind them.

² Anop.: τὴν ὡ. θερέιαν Α, τῶν θείων other MSS.

³ ἀναπλεῖν, ἀναχθεῖσαι καὶ ὀθούμεναι ὑπό τε πλήθους ὕδατος καὶ τῶν ἐπτρίων ἀνέμων.

⁴ Reiske: εἴτα ὀρδεύσει.

⁵ ἐμπλήσεις.

⁶ ἀμυνόμενοι.

⁷ Ges: δοκοῦντες.

54. Ἐν τῇ Μαυρονοίᾳ γῆ αἱ παρδάλεις τοῖς πιθήκοις οὐ κατὰ τὸ καρτερὸν οὐδὲ ὅπως ἀν ἔχωσιν ἀλκῆς τε καὶ ρώμης ἐπιτίθενται.¹ τὸ δὲ αἴτιον, οὐ χωροῦσιν ὅμοσε, ἀλλὰ ἀποδιδράσκουσιν αὐτὰς καὶ ἐπὶ τὰ δένδρα ἀναθέουσι καὶ ἐκεῖ κάθηνται, τὴν ἐξ ἐκείνων ἐπιβουλὴν φυλαττόμενοι. ἦν δὲ ἄρα η πάρδαλις καὶ τοῦ πιθήκου δολερώτερον. οἷας γοῦν ἐπ’ αὐτοῖς παλαμάταί τε καὶ ράπτει τὰς πάγας. ὅπου πλῆθος πιθήκων κάθηνται, ἐνταῦθα ἐλθοῦσα ἔαυτὴν ὑπέρριψε τῷ δένδρῳ, καὶ κεῖται κατὰ τοῦ δαπέδου ὑπτίᾳ, καὶ τὴν μὲν γαστέρα διώγκωσε, παρῆκε δὲ τὰ σκέλη, τῷ δὲ ὄφθαλμῷ κατέμυσε, πιέζει γε μὴν² τὸ δσθμα, καὶ κεῖται νεκρὰ δή. οἱ δὲ ἄνωθεν τὴν ἐχθίστην ἴδοντες τεθνάναι νομίζουσιν αὐτήν, καὶ ὁ μάλιστα βούλονται, τοῦτο καὶ ὀλονται. οὐ μὴν θαρροῦσιν ἦδη, ἀλλὰ πεῖραν καθιάσοι, καὶ ἔστιν η πέρα, ἔνα ἔαυτῶν τὸν δοκοῦντα ἀδεέστατον³ καταπέμπουσι, βασανίσοντα καὶ κατασκεψόμενον τὸ τῆς παρδάλεως πάθος. ὁ δὲ κάτεισον οὐ παντελῶς ἀδεής, ἀλλὰ ὀλίγον καταδραμῶν ἐίτα ὑπέστρεψεν, τοῦ φόβου ἀναστέλλαντος αὐτὸν· καὶ κατῆλθε πάλιν, καὶ πλασίον γενόμενος ἀνεχώρησε, καὶ ὑπέστρεψεν ἀδήσις, καὶ τῷ ὄφθαλμῷ κατεσκέψατο, καὶ τὸ πνεῦμα⁴ εἰ μεθίσου ἐξήτασεν. η δὲ ἀτρεμοῦσα καὶ μάλα ἐγκρατῶς ἐντίθησον οἱ τὸ κατὰ μικρὰ ἀδεές. προσελθόντος δὲ καὶ παραμένοντος ἀπαθόνς καὶ οἱ μετέωροι πιθήκοι θαρροῦσιν ἦδη, καὶ καταδραμόντες ἔκ τε ἐκείνουν τοῦ δένδρου καὶ τῶν ἄλλων ὅσα πλησίον παραπέψουκεν, ἀθρόοι

¹ οὔτως ἐπιτίθενται.

² ἀδεέστερον.

³ μὴν καὶ συνέχει.

54. In Mauretania Leopards do not attack Mon- Leopard and
keys with force nor with all the strength and power
at their command, the reason being that the Monkeys
do not face them but escape from them and run up
trees and sit there on guard against the designs of
the Leopards. Yet it seems that after all the Leo-
pard is craftier than the Monkey, for such designs
and traps does it contrive for the Monkeys. It comes
to the place where a gathering of Monkeys is seated,
throws itself down beneath a tree, lies on the ground
on its back, inflates its belly, relaxes its legs, closes
both eyes, and even holds its breath, and lies there
like one dead. And the Monkeys looking down upon
their most hated enemy, fancy it to be dead; and
what they most fervently desire, that they believe.
For all that, they do not as yet take courage but make
an experiment, and the experiment is this: they send
down one of their number whom they regard as the
most fearless to test and to scrutinise the state of the
Leopard. So the Monkey descends not altogether
unafraid; but after running down a little way he
turns back, fear causing him to retreat. And a second
time he descends and having approached, withdraws;
and a third time he returns and observes the Leo-
pard's eyes and examines it to see if it is breathing.
But the Leopard, by remaining motionless with the
utmost self-control, inspires a gradual fearlessness in
the Monkey. And since it approaches and remains
close by and takes no harm, the Monkeys up aloft also
now gather courage and run down from that particu-
lar tree and from all others that grow near by, and
assembling in a mass encircle the Leopard and dance

⁴ πνεῦμα τε καὶ τὸ δσθμα.

γενόμενοι περιέρχονται τε καὶ περιχορεύουσιν αὐτὴν. εἴτα ἐμπηδήσαντες αὐτῇ καὶ ἐπιβάντες κατεκυβίστησαν καὶ κατωρχήσαντο κέρτομόν τινα καὶ πιθήκους πρέπουσαν ὅρχησιν,¹ καὶ ποικίλως ἐνυβρίσαντες, ἦν ἔχουσιν ὡς ἐπὶ νεκρῷ χαρὰν καὶ ἥδονὴν ἐμαρτύραντο. ἡ δὲ ὑπέμεινε πάντα, εἴτα ὅταν ἐννοήσῃ κεκμηκέναι ὑπό τε τῆς χορείας αὐτοὺς καὶ τῆς ὑβρεως, ἀδοκήτως ἀναπηδήσασα καὶ ἐσθοροῦσα² τοὺς μὲν τοὺς ὄνυξι διέξηρε, τοὺς δὲ τοὺς ὄδοντι διεσπάσατο, καὶ τὴν ἐκ τῶν πολεμίων πανθοιώιαν τε καὶ πανδαισίαν ἀφθονώτατα ἔχει. τλημόνως δὲ ἔχειν³ καὶ καρτερῶς καὶ γεννικῶς ἡ φύσις κελεύει⁴ τὴν πάρδαλιν ὑπὲρ τοῦ τῶν πολεμίων ἐνυβρισάντων περιγενέσθαι καρτερικώτατα ἐναθλοῦσαν καὶ μὴ δεομένην εἰπεῖν τέτλαθι δὴ κραδίη. ὅ γε μὴν τοῦ Λαέρτου ἔαυτὸν ἔξεκάλυψεν ὀλίγου πρὸ τοῦ καιροῦ, τὴν ἐκ τῶν παιδισκῶν ὑβριν μὴ φέρων.

55. Ἐν τοῖς Ἰνδοῖς οἱ ἐλέφαντες, ὅταν τι τῶν δένδρων αὐτόρριζον ἀναγκάζωσιν αὐτοὺς οἱ Ἰνδοὶ ἐκστάσαι, οὐ πρότερον ἐμπηδῶσιν⁵ οὐδὲ ἐπιχειροῦσι τῷ ἔργῳ πρὸν ἡ διασεῖσαι αὐτὸν καὶ διασκέψασθαι ἀρά γε⁶ ἀνατραπῆναι οἴον τέ ἔστιν ἡ παντελῶς ἀδύνατον.

56. Αἱ ἐν Σύροις ἔλαφοι γίνονται μὲν ἐν ὄρεσι μεγίστοις, Ἀμανῷ τε καὶ Λιβάνῳ καὶ Καρμήλῳ· ὅταν δὲ βουληθῶσι περαιώσασθαι τὴν θάλατταν, ἐπὶ τὰς ἥγονας ἀφικνοῦνται ἡ ἀγέλη, καὶ ἀναμέ-

¹ Ges : ὅρχηστικήν.

² ἔκθροῦσα.

³ ἔκθροῦσα.

⁴ κατέχει.

round it. Then they leap upon it and turn somersaults on its body and by dancing in triumph a dance appropriate to monkeys, and by a variety of insults testify to the joy and delight they feel over the supposed corpse. But the Leopard submits to all this until it realises that the Monkeys are tired by their dancing and their insolence, when it leaps up unexpectedly and springs at them. And some it lacerates with its claws, others it tears to pieces with its teeth, and enjoys without stint the ample and sumptuous banquet provided by its enemies. It is Nature that bids the Leopard endure with heroic fortitude, so that it may rise superior to the insults of its enemies, bearing up with the utmost patience and finding no need to say 'endure, my heart' [Hom. Od. 20. 18]. Indeed the son of Laertes was within an ace of revealing himself prematurely through being unable to tolerate the insults of the maid-servants.

55. In India Elephants, when compelled by the ^{The} ^{Elephant} natives to pull up some tree, roots and all, do not immediately attack it and begin the task, until they have shaken it and have tested it thoroughly to see whether in fact it can be overturned, or whether that is utterly impossible.

56. The Deer of Syria are born on the highest ^{Deer cross-} ^{ing the sea} mountains, on Amanus, on Libanus, and on Carmel. And when they want to cross the sea the herd goes down to the beaches and waits until the wind drops;

⁵ Jac : ἐκ-.

⁶ εἰ γε ἄρα or εἰ ἄρα γε.

νοοῦ τοῦ πνεύματος τὴν φθίσιν,¹ καὶ ἡνίκα ἀν-
ασθωνται πρᾶον αὐτὸ καὶ ἥσυχον καταπνέον,
τηρικαῦτα ἐπιθαρροῦσι τῷ πελάγει. νέονοι δὲ
κατὰ στοῖχον, καὶ ἀλλήλων ἔχονται, τὰ γένεα αἱ
ἐπόμεναι τῶν προηγουμένων τῇ ὁσφύι ἐπερεῖδου-
σαι. ἡ . . .² τελευταία δὲ γενομένη τῇ πρόσθεν
ἐπὶ πάσαις ἑαυτὴν ἐπαναπαύσασα εἴτα οὐραγεῖ.
στέλλονται δὲ ἐπὶ τὴν Κύπρον πόθῳ τῆς πόας
τῆς ἐκεῖ· λέγεται γὰρ εἶναι βαθεῖα καὶ νομὰς
ἀγαθὰς παρέχειν.³ καὶ λέγονοί γε Κύπριοι εὐγεων
οἰκεῖν χῶρον, καὶ ταῖς Αἰγαντίων ἀρούραις
τολμῶσιν ἀντικρίνειν τὰς σφετέρας. ἔλαφοι δὲ
καὶ ἔτεραι τήνδε τὴν ηγένων ἀποδείκνυνται. αἱ γοῦν
Ἡπειρώτιδες ἐς τὴν Κέρκυραν διανήκονται, ἀντί-
πορθμοὶ δὲ ἀλλήλαις αὖτε εἰσίν.

¹ φύσιν.

² Lacuna: ἡ <δὲ ἡγουμένη πρόσθεν, ὅταν κάμῃ,> τελευταία
Jac, comp. Opp. Cyn. 2. 225, Max. Tyr. 12. 3.

³ ἔχειν.

and as soon as they observe that there is a favourable and gentle breeze, then they brave the open sea. And they swim in single file, holding on to one another, the ones behind supporting their chins on the rumps of those in front . . .^a takes the last place in the line, and resting itself upon the one next in front of it in the whole troop, brings up the rear. And they make for Cyprus in their longing for the meadows there, for they are said to be deep and to afford excellent pasture. The Cypriots indeed claim that they live in a fertile country, and venture to compare their arable land with that of Egypt. And there are Deer from other countries too which show this same capacity for swimming. For example, the Deer of Epirus swim across to Coreyra: the two countries face each other across a strait.

^a Some words have been lost; following Jacobs's suggested filling of the lacuna we may translate: 'When the one that has been leading hitherto begins to tire, it drops back to the end of the file, and, etc.'